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[VOL. II.]

*On the Effects of the Controversy  
respecting Regeneration.*

WHATEVER disturbs, or threatens to disturb, the peace of the Church, must be considered as a serious evil; and modern times have not witnessed any dispute which has excited more universal attention, or menaced more extensive and permanent separation, than the recent controversy respecting regeneration. The writers on both sides assert their claim to the victory; and whatever effects either party may attribute to the controversy, the conviction of opponents can have no place among their number. The disputants have been strengthened in their various opinions; and arguments which have failed to reach their destined mark have, at least, confirmed and settled the men by whom they were employed. Still, to those who delight in tracing the various channels through which Providence regularly contrives to bring good out of evil, it may not prove unsatisfactory to reflect upon a few of the consequences which this dispute may be expected to produce.

A fair controversialist is not at liberty to impute motives to his opponent, or to charge him with the substantial maintenance of doctrines, which he literally rejects. But such things, in fact, are almost always done, whether they are or are not perceived by the agent. Few persons would be found to impugn the most formidable error,

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unless it was supposed to arise from a bad principle, or to issue in a dangerous consequence. If it were a mere mistake of the party by whom it is broached, a public exposition of its fallacy would not often be called for. But while charity and courtesy require us to hope that the understanding alone is in fault, we are still frequently compelled to suspect that the error may have a deeper root. And thus the attention is roused and fixed; it becomes proper and necessary to investigate the question; and the causes and the effects of the doctrine are diligently scanned, though we are not at liberty to contend that its authors are actuated by the first, or that they aim at the production of the second. Had this obvious distinction been remembered on all sides, much of the evil resulting from the late controversy would have been mitigated, and some would have been entirely suppressed. The suspicions which naturally suggest themselves would have excited vigilance and care; the far-sighted would have busied themselves in the investigation of remote consequences; but mutual obloquy and recrimination would have been avoided; the mind would have approached with greater coolness to the consideration of the argument, and the truth, if not more cherished, would, at least, have been more obvious.

The constant objection to baptismal regeneration was, that its advocates were disposed to be sa-

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tified with nominal Christianity; and that it virtually compromised the necessity of spiritual assistance. This opinion was repeated from such a variety of quarters, that it may be attributed, without unfairness, to the party at large: and yet it plainly shews that the merit of the immediate subject in dispute was only a secondary consideration with those by whom this opinion was maintained, and thus the force of their arguments is necessarily weakened, and the personal pique of their opponents called into action against them. Nor can it be said, that on the other side sufficient care was taken to avoid charging men with tenets which they disavowed. Regeneration, as distinct from baptism, was represented as peculiar to the predestinarian system, and, on this account, all its advocates were denominated Calvinists. The Arminian, of course, became deaf to the most overwhelming arguments, as soon as he discovered that they imputed sentiments to him which he never held.

The first consequence, therefore, it may be hoped, of the controversy which has called forth these remarks will be the adoption, for the future, of an improved method of disputing. One side will endeavour to prove, not that their opponents, generally speaking, are Calvinists, but that, in order to be consistent, they ought to be so. On the other side we shall, perhaps, impose a harder task, by saying that they should confine themselves to shewing the immoral and irreligious tendency of the doctrine of baptismal regeneration. But this, as fair disputants, they are evidently bound to attempt; and when they fail in the undertaking, it will be allowed, without hesitation, that the circumstance is attributable to the weakness of the cause, and not to the awkwardness or deficiency of the advocate. One step towards permanent peace and unfeigned reconciliation is the employment of a more effectual mode either of attack or of defence.

Another important benefit resulting from the recent controversy, is the explicit renunciation of Socinianism in all its branches, which has resounded from every quarter. On this subject nothing can be more unquestioned or unquestionable than the orthodoxy of the leading champions of baptismal regeneration. And, as their cause has been espoused by a great majority of their brethren, an explicit declaration of the sentiments of the Church has, in fact, been made, and no one among its various opponents can be justified in charging it with a heresy which it has so solemnly disowned.

Another valuable consequence intimately connected with the preceding one, is the conviction now beginning to be universally felt and acknowledged, that it is proper and necessary to study and teach Christianity as a system. From former negligence upon this subject many present evils arose: and it is only from a change of practice that we can expect their cure. Let both parties be required, by every one who has still to choose between them, to unfold their scheme of doctrine fully and fairly. If this is not done in a single treatise, or by a single author, let many be consulted, till the object of search is found. By these means a habit of investigation and of general reading will be formed, and to their hands we may safely trust the completion of the work. The extent and the cure of man's natural corruption, the nature and efficacy of the Christian sacraments, the origin and tendency of Calvinistic predestination, and the degree of moral renovation which the Gospel offers and requires, these are points upon which the mind must be accurately informed, before the question respecting regeneration, plain as it originally was, can be disentangled from the web of modern controversy. And if every one who feels the necessity of coming to a decision upon the subject will consent to take these indispensable preliminary steps,

the cause of truth and of learning will be materially promoted. Indeed, the additional value which the latter has recently obtained, deserves to rank among the most undoubted and valuable fruits of the regeneration controversy. One division of the subject hinges upon a point of verbal criticism; and another, perhaps, still larger, upon the use and signification of a particular form of expression among the writers of early ages. And though many who have hitherto mingled in the fray have been contented to take these authorities at second hand, yet the manifest advantages of drawing from the original well must gradually cause that practice to prevail more and more, and at last, perhaps, to be universally adopted. In an age of great religious zeal there is nothing more to be desired than diligent religious enquiry. Almost every shade of modern doctrine may be found in the old ecclesiastical writers, and the consequences of each may be traced in ecclesiastical history.

Neither is it easy to overvalue our own standard divines: and though they have been pressed, on the present occasion, without any scruple, into the service of a party to whom they were notoriously adverse, yet the more they are quoted the more they will be read, and the more they are read the more sound and consistent they will appear. The word regeneration will often, unquestionably, be found in their writings, in a sense which seems to favour those who deny its connection with baptism. But besides the explanation of this circumstance, which has been furnished by Dr. Laurence, in the concluding chapter of his first able work upon the subject, an intimate acquaintance with the writings by which the Church of England has been defended and adorned, will shew that its whole system assumes the doctrine of baptismal regeneration; and if that system is more

clearly developed, and the ancient expositions of it more extensively circulated and read, solid and permanent advantages must accrue.

The last benefit to be noticed at present, as arising from this protracted controversy, is one in which the controversialists on all sides may equally rejoice. It is the sentence of unqualified condemnation which both parties have pronounced upon the nominal professors of our faith. While it is maintained that regeneration is the spiritual grace of baptism, and that it is consequently incorrect to say that the baptized must be born again, it is contended also that renovation is necessary to every one, and that many require a change which may be properly termed conversion. Those who oppose, or who neglect to inculcate this salutary doctrine, are exposed, by universal consent, to the most severe reprehension. No professions are to be admitted as a substitute for holiness; the conditions of the baptismal covenant are to be kept invariably in sight; and with these the Church may encounter every description of her opponents, and easily shew that the old doctrine of baptismal regeneration is a surer foundation for every Christian virtue, and a broader channel for every Christian hope, than any of the modern theories which have been put forward as its competitors, and which, stripped violently, but ingeniously, of their predestinarian garb, have been applied with zeal rather than discretion to the improvement of mankind.

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*To the Editor of the Remembrancer.*

Sir,

As the solution of Scriptural difficulties must ever be a desirable object amongst Christians, the insertion of the following attempt, may not,

perhaps, be inconsistent with the general purpose and laudable design of the Christian Remembrancer. Various endeavours have been made, from the days of Epiphanius downwards, to reconcile the two apparently different accounts of the infancy of Jesus, as related by St. Matthew and St. Luke, but no one has given an explanation unattended with difficulties. St. Matthew says that the Magi warned by God in a dream, after having presented their gifts to the infant Jesus, departed into their own country another way, and when they were departed, behold the angel of the Lord appeareth to Joseph in a dream, saying, "arise and take the young child and his mother *and flee into Egypt, and be thou there until I bring thee word*, for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night and departed *into Egypt*, and was there until the death of Herod."

St. Luke says, ii. 22. "When the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord." And at verse 39, "when they had performed all things according to the law of the Lord, *they returned into Galilee to their own city Nazareth*, and the child grew, &c." Now St. Matthew says, that by the command of an angel, they went from Bethlehem into Egypt. St. Luke, on the contrary, that they went from thence to Jerusalem, and then to their own city Nazareth: how are these two different accounts to be reconciled? They both proceed from inspiration, therefore both must be true; St. Luke in a plain and clear detail acquaints us with various particulars relating to Jesus from his birth to his arrival at Nazareth: his being presented in the Temple: Simeon's acknowledgement of his being a light to lighten the Gentiles, and the glory of his people Israel: and also the thanks unto the Lord

of the prophetic Anna, who spake of him to all them that looked for redemption in Jerusalem. Now surely all these public acknowledgments of the Messiah, would to say the least have been most unwise, if the Magi had already arrived; and if Herod was seeking the young child to destroy him, and if all Jerusalem as St. Matthew says was disturbed as well as he; such avowals in so public a place as the Temple, must have reached the ears of Herod, and must have led to the destruction of the infant Jesus, and more particularly as Herod had consulted the High Priest where the Saviour should be born.

Scripture, will ever be found to be the best interpreter of itself: if then we refer to chap. ii. ver. 41. of St. Luke, we read that his parents went to Jerusalem every year at the feast of the Passover: here then we shall find a solution of the various difficulties. What can be more probable, than that at their coming up to Jerusalem in the second year after our Saviour's birth, they should go to visit their relations at Bethlehem, which was only about two leagues from Jerusalem: suppose that during this visit the Magi arrived, for St. Matthew says that they found the Saviour in a *house*, not in a *stable*, and that after their departure, Joseph by the command of the angel went into Egypt, every difficulty is removed, and the two accounts proved to be in perfect harmony with each other; and which, on every other hypothesis, seem to be wholly irreconcilable. Here we see the reason why the bloody Herod massacred all the children that were in Bethlehem, from two years old and under, according to the time he had *diligently* enquired of the wise men: here we find that St. Matthew only takes up the history of Jesus, where St. Luke had left it off; and thus, as both wrote under the guidance of the Holy Spirit do we become more fully acquainted with various circumstances relating to the infant



Jesus, than we could have been from the history of either Evangelist separately considered: thus do we see how one part of the sacred Scriptures throws light upon another, and hence may we infer, that the more they are investigated, the more fully will they be proved to be one consistent whole—Heaven's best gift to man.

I have endeavoured to compress this subject into its narrowest limits, that it might not occupy too large a space and interfere with more valuable communications. They who wish for further information respecting it, may consult with advantage Augustine de consensu Evangelistarum, L. 2. C. 5. and 11. p. 173. 176. Cass. coll: 10. c. 2. p. 502. Epiph. de Christo. c. 1. p. 43. and c. 29. p. 451. Bibliot. Patrum. t. 7. p. 8. 9. Chrys. in Mat. h. 7. p. 81, 82. I am,

Sir, your obedient Servant,  
J. H. C.

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*To the Editor of the Remembrancer.*

Sir,

I AM induced to make a few remarks on a criticism which a correspondent has contributed to your Number for January last. The criticism is on an imputed misapplication of Rom. xiv. 23.; the correspondent C. P.

The Right Rev. Bishop Sandford, whose truly evangelic sermons are commended to our notice in October, is charged with a misapplying of that text of St. Paul, "*Whatever is not of faith is sin.*"

One remark of C. P. is undeniably correct, and a prudent man will have it in memory; namely, that what is offered in behalf of religion, under the claim and character of proof, should, indeed, be well examined before it is proposed. It ought to be able to endure handling; to bear investigation without shrink-

ing: nor is any thing less deserving of praise or imitation than the unguarded practice of bringing into unintended employ any part of Holy Writ. Such practice is inexcusable: because, what science has in itself such unquestionable evidence, such as is salutary and convenient to itself, as Christian theology? But, indeed, Christian feelings are sometimes sorely pained by the forced constructions that negligence, and ignorance, or even less pardonable sins, put on isolated passages. It is done without regard to the expostulations of common sense, of higher reason, or suffering religion. For Scripture is pregnant in meaning; it is full of matter; it is essentially expansive. Hence it affords so wide a field to study, such incitement to enquiry, such trial of sagacity, such exercise of judgment, such demand even, sometimes, for imagination and fancy in exposition.

If, then, in reference to the use made by the learned Bishop of the text already quoted, it is contended merely that the subject of the Apostle's discourse is not precisely similar to the Bishop's, and that, therefore, the use by the latter of the same words is unjustifiable, we certainly know that the Apostle is speaking in the particular, and that the Bishop is speaking in the general: the former in a specified instance, the latter in an extended sense. Notwithstanding which being granted, it by no means follows that there is a misapplication of the words; by which I mean, that they are made no undue advantage of, nor a sense put upon them to which their original author would object: he would neither be surprised nor displeased to see them in their present service; he would recognize his own immediately, and acknowledge them. To constitute *misapplication* there must be proved, I imagine, an inversion of them in these particulars; and of this, I really think, the Right Rev. author is en-

tirely innocent, I do not mean only in intention, but in fact.

The negative objection, that commentators have not given such exposition hitherto, though it may have all truth, wants force. Or rather let it be said, that one, eminently qualified to be a commentator, has now the merit of introducing the said passage to general observation in a just light—Bishop Sandford.

Yet, perhaps, it may still more correctly be said, that St. Paul himself is the commentator. It appears so to me. A case is before him; he has considered it; he comes to a determination; he gives the reason for it; he states the principle on which he has decided: *Whatsoever is not of faith is sin*. Faith is the test, the touchstone of trial. Will the thing endure it? I view the passage in no other light with so much satisfaction and conviction. It seems to me an observation made from the case, not only deciding *that* one, but left as a rule by which future judgments may be formed; an axiom of divinity on which doctrine may be safely grounded, and so exactly fitting to such a place as that whereto, for the present, it has been consigned by Bishop Sandford, skilfully and judiciously supporting *his* doctrine.

I remain, Sir,  
respectfully your's,  
AITCHBEY.

Jan. 12, 1820.

## BIBLICAL ILLUSTRATIONS.

(Continued.)

"And the child grew and was weaned: and Abraham made a great feast the same day that Isaac was weaned." Gen. xxi. 8.

"And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid and remember me, and not forget thine handmaid, but will give unto thine handmaid a man child, then *I will give him unto the*

*Lord all the days of his life, and there shall no razor come upon his head."*

"And when she had weaned him, she took him up with her, with three bullocks, and an ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh; and the child was young." 1 Sam. i. 11. 24.

Mr. Parker\* observes, that it was the usage of various nations from time immemorial, solemnly to initiate their children, and especially if it was the first born, and a son by certain festival rites, soon after they could walk about, and had the use of their tongues, till which time it was not usual to take them from their mother's breast.

"The Mexicans made vows for their children, as well as for themselves, and frequently dedicated them to the service of their Gods in some temple or monastery." *Cullen's Mexico*, V. I. p. 259.

Morier in his Journey through Persia, informs us that the day a male child is weaned they carry him to the Mosque, and after having performed certain acts of devotion, return home; then collecting their friends and relations, they give a feast, of which they make the child also to partake.

"Mine horn is exalted in the Lord," 1 Sam. ii. 1.

In this, and many other parts of Scripture, we find mention made of the exaltation of the horn. Colonel Light thus describes the dress of the Druses, which tends greatly to explain the meaning. "The females of both Maronites and Druses appear in a coarse blue jacket and petticoat, without stockings, their hair plaited, hanging down in long tails behind. On their heads they wore a tin or silver conical tube about twelve inches long, and perhaps twice the size of a common post horn; over which was thrown a white piece of linen, that completely enveloped their body, and gives a most singu-

\* See his 24th Occas. Annot.

lar and ghost like appearance. Upon Mount Lebanon the wife of the Emir sometimes made her appearance, in the costume of the country, adorned with a *golden horn on her head*, enriched with precious stones, instead of the ordinary one of the other women of the country,"—*Light's Travels*, p. 220. 232.

This which was originally an honourable mark, in after ages was converted into a reproach and a scorn. Philip the Bold, ordered them to wear a horn upon their hats, which proved a fatal distinction to many, for by thus distinguishing them from the Christians, they were exposed to the insults of the populace. The hat with a horn in it was ordered for the badge of the men in several places, by one of the early councils, and confirmed by that of Strasburg, in 1420.

"And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head." 1 Sam. iv. 12.

"Watch in the watch tower. Set a watchman, let him declare what he seeth." Isaiah xxi. 4, 5.

"One post shall run to meet another, and one messenger to meet another, to shew the King of Babylon that his city is taken at one end." Jeremiah li. 31.

The following passages tend more or less to illustrate the mode of communicating intelligence by messengers, and the use of the towers alluded to in the above texts.

"The couriers whom the Mexicans frequently employed, made use of different ensigns according to the nature of the intelligence, or affair with which they were charged. If it was the news of the Mexicans having lost a battle, the courier wore his hair loose, and disordered, and without speaking a word to any person went straight to the palace, where kneeling before the king, he related what had happened.

"In order that news might be more speedily conveyed, there were upon all the high ways of the king-

dom certain little towers, about six miles distant from each other, where couriers were always waiting in readiness to set out with dispatches. As soon as the first courier was sent off, he ran as swiftly as he could to the first tower, where he communicated to another his intelligence, upon the receipt of which, the second courier posted without delay to the next stage, and thus by a continued and uninterrupted speed of conveyance, intelligence was rapidly conveyed from place to place." *Cullen's Mexico*. V. I. 345.

"The first step amongst the South American Indians, when a war is agreed on, is to give notice to the nations for assembling; and this they call to *shoot the dart*, the summons being sent from village to village with the utmost silence and rapidity. In these notices they specify the night when the irruption is to be made, and the advice of it is sent to the Indians who reside in the Spanish territories. Nothing transpires; nor is there a single instance among all the Indians that have been taken up on suspicion that one ever made the discovery." *Ulloa's Voyage*, V. II. 277.

"In the northern parts of China," says Mr. Bell, "we met with many turrets called post houses, erected at certain distances from one another, with a flag staff, on which is hoisted the imperial pendant. These places are guarded by a few soldiers who run on foot from one post to another with great speed, carrying letters or dispatches which concern the Emperor. The turrets are so contrived as to be in sight of one another; and by signals they can convey intelligence of any remarkable event. By this means the court is informed in the speediest manner imaginable, of whatever disturbances may happen in the most remote provinces of the empire. The distance of one post house from another is usually five Chinese Li, or miles, each Li consisting of 500 bow lengths. I com-

pute five of these miles to be about two and a half English." *Bell's Travels*. V. I. 341.

"On a bluff promontory is a square tower, and three others placed about a league distant from each other, on a range of high hills connected with the promontory. Our Sheik tells me that they were built for watch towers, to give notice of any armed force appearing in sight. In this neighbourhood (*i. e.* about ten days journey N.W. of Bagdat) there was once a large city (though I could not learn the name) and many considerable towns and villages. For many miles we discovered large blocks of alabaster lying on the ground, but no veins of it perceptible. The last three hours of our road this day was E.S.E. over barren ground, much the same as this on which we were encamped. Many little hills are to be seen on which are ruins of buildings. The tents of the Arabs we met with every half hour." *Parson's Travels in Asia and Africa*. p. 93.

Mr. Walter Scott avails himself of the traditionary mode of communication in the Highlands by the fiery cross—

When flits this cross from man to man,  
(Vich Alpine's summons to his clan)  
Burst be the ear that fails to heed,  
Palsied the foot that shuns to speed—

Fast as the fatal symbol flies,  
In arms the huts and hamlets rise;  
From winding glen, from upland brown,  
They poured each hardy tenant down.  
Nor slack'd the messenger his pace;  
He shewed the sign, he nam'd the place,  
And, pressing forward like the wind,  
Left clamour and surprise behind."

*Lady of the Lake*, Canto iii.

To the Editor of the Remembrancer.

Sir,

ANY general commendation of the writings of the venerable Hooker would be superfluous, after the high esteem in which they have been long holden by all who are capable of

duly appreciating their extraordinary merit. But there is one point in which they peculiarly deserve earnest and renewed attention, and that is, their applicability to the circumstances and temper of the present times. They are treasures of wisdom, serving for a light and direction to after ages; they seem to partake, in some measure, of the spirit of the prophetic writings, which, in many cases, give awful warnings, and point out the calamitous consequences of the neglect of them. It is well known that Hooker wrote his valuable books on Ecclesiastical Polity, at a time when the religion of this country had been recently delivered from the corruptions and errors of Popery; when the Reformation was scarcely settled and established by the prudence, learning, and sufferings of its martyrs. So great had been those sufferings, and so vehement, in consequence, was the general desire to recede as far as possible from every thing, in religious matters, which had any affinity with the intolerant spirit of that religion, under whose domination persecution had so fiercely raged, that, with the usual proneness of men to run from one extreme to another, reformation in the judgment of many could never be carried far enough. Hence arose a host of discontented and factious men, who, disdaining to tread in the steps of the first reformers, and to walk quietly and safely in that way of pure and undefiled religion which they had marked out, raised endless disputes about indifferent matters, and aimed at abolishing those excellent forms and ordinances which had been established for the decent administration of religion, and introducing the discipline of Geneva. To calm the restless spirit of these men, to counteract their efforts which tended to the subversion of religion, instead of further advancing its purity, to heal the divisions which distracted the nation, and to promote religious unity and concord, Hooker

wrote his incomparable Books of Ecclesiastical Polity. With almost prophetic foresight he described the numerous evils which must ensue from the prevalence of such a contentious and schismatical spirit; and to every one who is acquainted with the history of those miserable times which followed, it is well known, that, through the neglect of his wise and warning voice, that spirit, having at length attained maturity in Puritanism, finally did prevail to the overthrow of Church and State.

How applicable still are the writings of Hooker to our own times; and how needful his wisdom to correct, if it haply may be, the dissatisfied, factious, and schismatical spirit, which alas! in defiance of repeated warnings, and to the evident hazard of the stability of our Church, still prevails among us! Whoever will carefully read the Preface to his Ecclesiastical Polity, will hardly fail to trace a strong resemblance between the times and the disorders of them which he is describing, and the present, and will be ready to think that he is drawing the picture of this age.

"The reader (says Dr. Wordsworth) will find his time amply repaid by a perusal of this Preface, especially the first four sections, which present one of the most instructive and interesting pieces of moral historical painting that were ever drawn by the pencil of a master: a subject of contemplation, unhappily, but too necessary for these times." *Eccles. Biography*, Vol. iv. p. 216.

It is highly important then that the wisdom of this sage and holy man, equally befitting his and our times, and enhanced in value to us by the fatal experience which followed the neglect of it, should not be lost upon us, but serve as a beacon to warn us of our danger. As of old, so now also, the reformed religion, which is happily established among us, is in danger from the Romish, which is so far from being satisfied with toleration, or any concessions that can be made,

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that it evidently seeks superiority and ascendancy; and if it should once attain it, from its spirit and principles which avowedly remain unaltered and always the same, a repetition of its wonted intolerance and persecution might naturally be expected as its genuine fruit. It would surely then be infatuation in Protestants to disarm themselves of that power which is essential to their preservation, and give it to Roman Catholics who, if they are actuated by the true domineering spirit of their religion, would turn it to the destruction of the present Establishment. Let us live peaceably with them, and shew them all that charity which our holy religion requires, though they, as is plain from past experience, would probably not be disposed to do the same by us: but let us not allow those, who are under the influence of a foreign head, to have any share in our legislation, or in the regulation of the affairs of our Church, which being in their judgment heretical, they would consider it a duty and a merit to subvert.

This great danger, still hanging over the Established Church, it might justly be expected, would compose all subordinate differences, and unite the hearts of all its members in a cordial attachment to its rules and ordinances, and in unfeigned endeavours to promote its welfare and peace. Especially might this be expected, when the excellence and purity of its Liturgy are considered, its exact conformity to Holy Scripture, its admirable tendency to inspire true devotion, and to set forward the present and future happiness of men. But alas! as it was in the days of Hooker, so now, neither the common danger which threatens the Established Church, nor its own native excellence, will unite men in its defence. The same factious, restless, and schismatical spirit which, formerly, would not be satisfied with that prudent reformation which had been

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established, but raised endless objections to the Liturgy and Articles, and sought to interpret the latter in a Calvinistic sense; which proceeded to stir up such an inveterate enmity against the Church as finally effected its overthrow, and plunged the nation into an abyss of misery: the same spirit still prevails, and, if it is not counteracted, may too probably work the same disastrous effects. We have still surely much to dread, for the interest of true religion, from the wide-spread mischiefs of schism, from the hostility of those who divide from the Church, from the evil reports which they raise and circulate against it, from the danger of their example to those whose principles are not well guarded, and even from many of its appointed ministers, who are more attached to Calvinism, than the real doctrines of the Articles of our Church, and more friendly to the Puritanical, than the true principles of the Church of England.

The best remedy that can be found in writings uninspired for the mischiefs likely again to result from a spirit such as this, is perhaps to be found in the writings of Hooker; who shews the necessity of a conscientious submission to established law, whose "seat is the bosom of God, and her voice the harmony of the world;" how essential order in the Church is to Christian edification; how "good and pleasant a thing it is for brethren to dwell together in unity;" how contrary to the mind of Christ and his apostles are schisms and divisions in religious worship; from what corrupt passions they generally proceed; and how prejudicial to the interest and advancement of true religion strife and contention must be, and yet how interminable, if those who have been confuted will still raise objections, and never peaceably and quietly submit to the decisions of authority. The objections that have been made to the rites and ceremonies, doctrines and Liturgy of our

Established Church, he refutes with such solid reasoning, without any intermixture of controversial virulence; he adduces arguments so satisfactory to confirm the truth of those doctrines which are taught, and to shew the expediency of that order which is established in our Church, that whoever reads what he has written with a portion of the writer's meek and humble spirit, will hardly fail to be convinced of the truth of his assertions, and to see the necessity of a peaceable and conscientious conformity. From those who dissent and divide from our Church, it would perhaps be too much to expect a patient perusal of the Ecclesiastical Polity; though, if their scruples be honest, and their dissent arise not from prejudice or spiritual pride, and if truth and reason had their due influence, they might justly be satisfied by such perusal; yet of all those who have been ordained to any holy function in our church, or are preparing for it, it is indispensably to be required, that they should give diligent attention to the judicious reasoning of Hooker, before they indulge that spirit of Puritanical insubordination, which was neither encouraged by our Reformers, nor can be justified by Scripture, and which, as it formerly proved ruinous to the Church, so now again threatens its safety. To the incontrovertible reasoning, and wise admonitions of Hooker, exhorting all men to submission, order, conformity, and peace, is now to be added, as has been before observed, the fatal result which followed the neglect of them: so that we shall be without excuse, if we will not be admonished by wholesome precepts as well as dear-bought experience, to follow in time those things which conduce to peace and mutual edification.

As both those who actually divide from our Church, and those who foment division by that litigious spirit, which is ever renewing oft refuted objections, and can hardly



brook submission to lawful authority, might learn wisdom by Hooker's writings, and, by the application of them to the present times, duly to estimate the dangers which threaten us; so lastly, his life and example, if they could be prevailed upon to contemplate them, as they are recorded by his faithful biographer Isaac Walton, would furnish a salutary admonition to the infidels and blasphemers of our times. Example will often influence many, on whose minds precept and abstract reasoning will make no impression. And let the life and example of this holy man be brought forward to demonstrate unto them the inestimable worth of Christian principles, and how they naturally produced in him, as their genuine fruit, whatever was virtuous, praise-worthy, and of good report. His superior abilities were not perverted to the malignant purpose of unsettling the faith of others, but uniformly dedicated to the service and glory of the Giver; and his whole life spent and concluded in humility, reverence, and godly fear. With the triumphant exit of those who have fallen under the sentence of the law, whose presumption is much less doubtful than the sincerity of their repentance, and who yet are frequently held forth, even by religious teachers, as models of a glorious and happy death: or, with the heart-rending anguish with which the spirit of that wretched infidel Paine is said to have been visited in his last hours, the poison of whose vulgar infidelity and blasphemy has again infected numbers, let there be contrasted the peaceful departure, and last words, of this holy and humble Christian:

"I have lived to see this world is made up of perturbations, and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near: and though I have by his grace loved Him in my youth, and feared Him in mine age, and laboured to have a conscience void of offence to Him, and to

all men; yet, if thou, O Lord, be extreme to mark what I have done amiss, who can abide it? And therefore, where I have failed, Lord, shew mercy to me; for I plead not my righteousness, but the forgiveness of my unrighteousness, for his merits, who died to purchase a pardon for penitent sinners. And since I owe thee a death, Lord, let it not be terrible, and then take thine own time: I submit to it: let not mine, O Lord, but let thy will be done!—God hath heard my daily petitions; for I am at peace with all men, and He is at peace with me; and from which blessed assurance I feel that inward joy, which this world can neither give nor take away."

Let as many as are unfriendly to our Zion, who are perpetually controverting the established doctrines of our Church, who yield a reluctant and insincere submission to its rulers, or wilfully separate themselves from it by schism, listen with timely reverence to Him, who, though dead, yet speaketh with a warning voice, directed as well to the present as his own times: and let the infidel and blasphemer profit by his example, and learn from it to cast down all scornful and impious imaginations, and live the humble life, that they may also die the blessed and peaceful death, of this righteous man!

I am, Sir, &c. &c.

W. X. Y.

Jan. 27, 1820.

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*To the Editor of the Remembrancer.*

Sir,

IN the introductory chapter to his Ecclesiastical History, when speaking of the first ages of the Church, Mosheim tells us, "that among the doctors of those early times there were some who acquired, by their learned labours, a shining reputation and a universal influence; they were regarded as oracles; their decisions were handed down to posterity as sacred rules of faith and practice; and they thus deserve

to be mentioned with particular distinction among the governors of the Church." Upon this passage, sufficiently clear and intelligible in itself, the Editor presents us with the following note: "By these our author means the Fathers, whose writings form still a rule of faith in the Romish Church; while, in the Protestant Churches, their authority diminishes from day to day." It was this sentence, on a question upon which my own mind had long ceased to doubt, which suggested to me the possibility of becoming the instrument of some good, by an attempt to excite (through the medium of the Remembrancer) a more general interest towards a subject so intimately connected with the faith and practice of us all.

The brief annotation, then, just quoted seemed to me to convey, either a confused idea of the meaning of the term *authority*, with a virtual misrepresentation of the first and fundamental principle of the Reformation; or, a partial view of the opinions really prevalent among Protestants now; or, lastly, a correct statement (accompanied, as it should seem, by an implied approbation) of the existence and the extent of sentiments deeply to be lamented, and most sedulously to be counteracted by every admirer of Christian antiquity, and every sincere friend to primitive truth. If by authority the annotator meant authority as a rule of faith, that can scarcely be said to be diminishing which never existed. The very key-stone of the Protestant temple has engraven upon it, in indelible characters, "the Bible is the only rule of faith." But, probably, by authority was meant, respect only, and deference, and esteem. Whether in this sense the authority of the Fathers is diminishing from day to day among the great body of Protestants, I will not presume to pronounce: but, as a member of that pure and apostolical branch of the Catholic Church, established in

our country, I cannot but hope most heartily, that the estimation in which those venerable and primitive confessors and teachers of our faith are held among us will not diminish; convinced, upon the most serious reflection, that the error of valuing them too lightly and holding them in too much neglect is the extreme, against which we of the present age need be the more watchfully upon our guard.

When the Fathers of our own Church had cast off the heavy and galling yoke of Papal Rome, had their estimate of the writers of the first ages of Christianity sunk as far beneath their real standard as they had been exalted above it, it could not have been an object of wonder or surprise. Had the veneration and love for the Bible, of which Christendom had been so long deprived, induced a distaste for every other class of writings, especially had that become nauseous which, mingled with much of baser quality, had been substituted for the pure food of the word of God, our regret, indeed, might have been excited, but not our astonishment or reprehension. Had not their clear and strong understandings and dispassionate judgments provided an antidote, that would have been the natural effect of the causes which we know to have existed.

But among the various characteristics of those great and good men, which raise our gratitude to God, and secure our admiration to them, no one stands more eminently conspicuous than their prudence and moderation, their zeal tempered with knowledge. This most essential and indispensable qualification in the workers of real reform displays itself in whatever they changed, and whatever they left unaltered; in all their sentiments and all their actions; and not least is it seen in the estimate they formed of the early Fathers of the Church. Instead of rejecting them as the cause of offence, instead of spur-

ing them as those from whom the most profligate enormities in faith and practice had derived an apparent sanction, we find them devoting the most earnest care and study to these records of primitive truth, and appealing to them as faithful interpreters of the word of God. Like that of our Church herself, "*it was their wisdom to keep the mean between two extremes.*" They were aware of the tendency in the human mind, in affairs as well of religion as of politics, when convinced of the existence of a dangerous error, to rush inconsiderately and blindly into the opposite fault. They were alive to this, and effectually secured themselves against its operation. They removed tradition from that throne which she had so long usurped, but they did not trample her in the dust: they no longer paid her the homage she was wont to receive as the compeer of the word of God, but they respected her as the handmaid of that only perfect oracle of divine truth. They revered the old Fathers as examples of pious resignation, active zeal, and genuine charity; they followed them as they followed Christ. They would gladly see their own faith conformable to theirs, because they had been able to draw from the waters of truth nearer to the fountain head. They deferred to the opinions of these teachers, but bound themselves by them so far only as they were consonant to the written word of revelation. But let them speak for themselves. Their sentiments we shall find to be in perfect unison with those of the venerable Jewell, whose words breathe the purest spirit of reformed Catholicism; removed as far from the blind bigotry of the Romanist, as from that libertine rejection of all authority, to which (at least in its open avowal) it remained for modern days to give birth. In his "*Treatise on the Holy Scriptures,*" among others most deserving the

attentive perusal of every one, he presents us with the following sentiments: "What say we of the Fathers? what shall we think of them? or what account may we make of them? They be interpreters of the word of God; they were learned men, and learned Fathers; the instruments of the mercy of God, and vessels full of grace. We despise them not, we read them, we reverence them, and give thanks unto God for them. They were witnesses unto the truth, they were worthy pillars and ornaments in the Church of God. Yet may they not be compared with the word of God. We may not build upon them; we may not make them the foundation and warrant of our conscience; we may not put our trust in them. Our trust is in the name of the Lord." And shortly after he proceeds: "Now to conclude this matter, they are learned, they have pre-eminence in the Church, they are judges, they have the gifts of wisdom and understanding; yet they are often deceived. They are our Fathers, but not Fathers unto God; they are stars fair and beautiful and bright, yet are they not the sun; they bear witness to the light, they are not the light; Christ is the sun of righteousness; his word is the word of truth; he is the day-spring which hath visited us from on high; he came down from the bosom of his Father; he shall guide our feet into the way of peace. He is the lamb without spot; out of his mouth goeth a two edged sword. This is he in whom all the ends of the world shall be blessed. Hear him, give heed to his saying, embrace his Gospel, believe his word."

Such were the sentiments of the founders and builders of our own Church, formed at a time when their prejudices would have led them to an indiscriminate disparagement of all human authority. And it gives us real pleasure to place side by side with these decla-

rations of the pious prelate, the words of a contemporary of our own\*, whose Lectures upon the study of the Fathers of the three first centuries, with much valuable information, display correct reasoning, deep research, patient investigation, and pure Christian liberality, united with the soundest orthodoxy. "We pay implicit confidence," he says, "to no authority but Scripture; we owe no subjection but that which reason prescribes. It is granted that the Fathers were men fallible and infirm: they committed mistakes: neither did they write in the style of elegant scholars. But, notwithstanding all the deductions which truth and propriety suggest, the just and legitimate influence of the Fathers must rank very high. It cannot be supposed that Christians, who lived so near to the time of our Lord's incarnation and the miraculous effusion of the Holy Spirit, and who enjoyed the teaching of the Apostles, could err much in essential matters; they must have known the way of salvation. In attempting to teach the Gospel to others, their incidental mistakes are such as might be expected; for no compositions are perfect, except the volume of inspiration. It was, perhaps, providentially designed, that the best of human works should demonstrate, by a comparative inferiority, the necessity and transcendent excellence of God's revealed word. But it is not probable that any weakness or enthusiasm should obliterate the true faith in the breasts of these early proselytes. On the contrary, if the fundamental articles of vital religion are discoverable in any writings besides Holy Scripture, it is surely reasonable to conclude that they are contained in those of the primitive Fathers †."

Such is "that middle and just judgment" which lies between the two extreme opinions, on the one side of those who would make the writings of the Fathers an inviolable standard of religious orthodoxy, and on the other of those who would consign them over to oblivion and contempt. It is this latter extreme to which, if we must acquiesce in the representation of the annotator of the ecclesiastical historian, we, as Protestants, are rapidly and daily declining. But whatever injudicious and unwarrantable prejudices be entertained by members of other Churches, let us hope better things of our own. Especially let us trust that her clergy are still uncontaminated by the raging infection of contempt of authority. They, we have good confidence, are still proof against those insidious attempts that have been made to depreciate the model of primitive times, and still habitually contemplate the Fathers of the Christian Church with veneration, though not superstitiously; and have learned (under the guidance of the restorers of sound faith and pure worship in England) to form a sober rational estimate of the value of their works upon solid grounds.

Conceiving, Mr. Editor, that our views on these subjects would not in any material point be at variance with each other, and regarding the very title of your work as almost a pledge, that an article occasionally presented to your readers, professing to call to our remembrance somewhat of primitive Christian feelings, and doctrines, and practice, would not in itself be abhorrent from the principles of the Remembrancer, I have persuaded myself to offer this letter for insertion; trusting, from time to time, as opportunities may be afforded or matter present itself, to propose to you some memorials of the earliest times, selecting what might be thought in itself more generally interesting, or to have been less generally known.

\* The Rev. John Collinson, Rector of Gateshead, Durham, Bampton Lecturer in 1813.

† First Bampton Lecture, p. 27.

Among the fragments of the wreck of ancient Christian literature, some of less intrinsic value have drifted to the shore, and these we may allow to remain neglected; but interspersed with these we find caskets full of the choicest treasures, enough to oblige us to mourn (with a more just estimate of our loss) for the rich and precious lading, of which the storms, during that long and gloomy night of centuries, made shipwreck. To discover, and examine, and select, and repair these scattered remnants, required more time than the great body even of theological students could devote, and more extensive means than they could command. But thanks to the well-directed labours and kindness of learned and pious men, much, especially of late, has been effected in the facilitating our acquaintance with them. For one work especially must the student feel deeply indebted to its author,—*The Reliquiæ Sacræ* of Dr. Routh; a work which will remain, long after he is in peace, a monument of recondite learning, sound criticism, and Christian benevolence. It is somewhat remarkable, and tells little, perhaps, to the credit of the times, that when every paltry pamphlet, on any the most trifling subject, has found its critic to analyse and applaud or condemn it at the infallible tribunal of a review, this work has not been tried by any of those great literary inquests. Whether there is a scanty supply of competent judges attached to their high commission to hold oyer and terminer on a case, for the due decision of which a knowledge of the laws and customs of so remote an antiquity is needed; or, whether they conceive the publication of their judgment on so unfashionable a subject to be not calculated to satisfy the ravening appetite for novelty, for which they are pledged to produce an adequate supply of provisions, I pretend not to divine. Of this I

am sure, the cause does not arise from any defect in the merits of the work itself. On its plan and its execution I purpose addressing you in my next Letter: meanwhile allow me to close my present remarks by another passage from Mr. Collinson, which I am desirous the rather of introducing, from an anxiety to recommend to those among your readers, who have not yet made themselves acquainted with it, the perusal of the book itself. "All nations regard, with a devoted attachment, the memoirs of their remote ancestry: the primitive Christians are our forefathers in the pedigree of opinion, a connection closer than that of consanguinity or country; and from them we inherit, in lineal descent, the best patrimony, religious truth. More especially when those ancestors are men of virtuous renown, heroes, and benefactors to mankind, we feel touched with the consciousness of the true dignity of human nature, exemplified in persons who, blessed with the aid of God's spirit, have withstood the vicissitudes and temptations of life with unshaken constancy, and have thus displayed marks of an immortal soul, superior in its essence to the perishable condition of earthly things. In this good way did the first disciples of our Lord and Master walk, animated by faith and hope in their crucified Redeemer, and these motives shed a radiance of sanctity over their memories."

GAGATES.

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*Extracts from Reports of the Society for promoting Christian Knowledge, (continued.)*

*Extract from Circular, 1719.*

"The Society, taking into their consideration the method they have hitherto followed of distributing little Tracts for exciting in the minds of men a sincere love of true religion, and that by the blessing

of God on the Charity Schools, that branch of their design has obtained so general an approbation, that almost every corner of the kingdom is provided with an instance thereof, promising a blessed harvest to posterity, of a generation of men fearing God, and loving righteousness; and that whenever any of the seminaries are still wanting the arguments for recommending, and the means of effecting them, may well be supposed to be known by the Society's having dispersed above one hundred thousand books for this purpose.

"For these reasons, together with the impossibility of adapting the packets to the particular wants of their corresponding members, they have been induced seriously to consider wherein they might possibly improve their method of promoting the knowledge and practice of true religion; and to this end they have had two things in their view, which they should be glad to be instrumental, in some measure at least, of bringing about, viz.

"That the Holy Scriptures and expositions of the Church Catechism, and other good books, should be more generally known and read in private families. And,

"That Catechetical instruction be more frequently used, pursuant to the advice of His Grace the present Lord Archbishop of Canterbury, in the preface to his excellent Commentary on the Church Catechism, as one of the best means to preserve that knowledge which has been already diffused, and to instill good principles where they are wanting.

"The Society have deliberated on the means of accomplishing these important ends, and will be very thankful to any of their residing or corresponding Members, who shall suggest wherein their present thoughts may be improved.

"The greatness of the price of Bibles, New Testaments, Common Prayer Books, and longer Expositions on the Church Catechism, has hitherto obstructed the dispersion of them among the poor, but if the Society can be so happy as to fall on an expedient to facilitate the same, they shall think their charity and labour therein very well bestowed, though it should be chiefly applied this way.

"In order to which, they have agreed to desist from sending packets to their corresponding Members in the method hitherto annually used, and instead thereof to send parcels of the books mentioned in the catalogue herunto annexed, to any of their Members that shall occasionally desire them, to distribute among the poor on the following terms: viz. Bibles, New Testament, Common Prayer Books, and

all other bound books, at prime cost inquires, as mentioned in the catalogue annexed, the Society being at the charge of binding them in calf or sheep gratis, according to the size of the book; and that all stitched books therein mentioned shall be sent, at half price, to such Members as shall desire them for the like charitable uses.

"The Society cannot foresee what may be the extent of the demands of their correspondents annually upon this regulation, but at present they have resolved to appropriate two hundred pounds, to answer such demands as shall be made by their Members for the current year; so that those who do not signify their desires time enough to be included in the said fund, will of course be postponed to another year, unless, to avoid delay, they shall choose to pay the full price of the books they desire.

"The Society have likewise agreed, that whatever presents of books shall for the future be made to their store, shall be distributed gratis in such occasional packets, and the carriage of them into the country paid in London as usual, unless, for the more certain delivery of the parcel by the carrier, it shall be otherwise desired by their corresponding Members.

"The Protestant Missionaries in the East Indies continue to pursue their undertaking with such success, that by the blessing of God on their endeavours, they have in the year 1718 baptized into the Christian faith fifty-eight of the Heathen. This is a great enlargement of the Christian Church with them, considering the numbers baptized in former years, and the pains that are taken to instruct them in the truths of the gospel before they are admitted to holy baptism.

"The Missionaries continue very important for more labourers to assist them in forming a college or seminary for training up Indian youth for the service of the Church hereafter; since the supply of such persons from Europe is attended with many difficulties, by reason of the charge of transporting them, and the time which a Missionary going hence must necessarily spend after his arrival in India, to acquire languages before he can be capable of addressing himself effectually to the Heathen, to say nothing of the uncertain health which Europeans find on account of the change of climate. Upon these considerations it has been thought most advisable to erect a seminary there, for educating Catechists and school-masters from among the natives; and in order thereto three promising young gentlemen were sent by the Rev. Mr.



Professor Franck from Hall to London, in December last, who soon after embarked in one of the East India Company's ships; and the Society were not a little pleased to give them all the assistance and encouragement they could, as well as by the same opportunity to send to the Missionaries a fresh supply of money, books, and other necessities for printing, book binding, &c.

"The New Testament is entirely printed off in the Malabaric language and character at Tranquebar, and by being put into the hands of the Heathen, will, it is hoped, prove a good step to dispose them to hear the divine Oracles more largely unfolded to them.

"Give me leave to add as to proceedings at home, that the number of Charity-Schools reported to be set up since last year are,

<i>Schools.</i>	<i>Children.</i>
"In Great Britain 35	Wherein are } 575 taught
"In Ireland - - 26	Wherein are } 432 taught
61	1007

"Besides the children of several of these schools, whose numbers have not yet been signified.

#### *Extract from Circular, 1720.*

"The Society have the satisfaction to find by experience, that their new method for distributing books (beside the approbation it has met with among their Members, in diverse parts of the kingdom) has more than answered their expectation, upon the following accounts :

"First, As to the number; that there have been dispersed in a year, ending at Michaelmas last :

"Bibles, single - - - - -	555
"Bibles, with Common Prayer and Psalms - - - - -	493
"New Testaments, single - - -	674
"Common Prayers, single - - -	759
"Practical Tracts, many of which were bound - - - - -	19,067

Making in all 21,548

"Secondly, That by this method above twice the value in books that were wont to be dispersed in a year, have been disposed of among poor housekeepers, or the children of Charity-Schools, with this circumstance attending it, that the contents of each packet are now adapted to the wants of their respective correspondents who desire them, which in the former method

was not practicable. For these reasons the Society have agreed to continue to furnish their Members in the same manner as last year, with the books mentioned in the list hereunto annexed, as they shall occasionally desire them : namely, the bound books at prime cost in quires, the Society being at the charge of binding, and the stitched books at half price, as far as 200*l.* will go; for the Society's part the ensuing year, ending at Michaelmas, 1721.

"And they have likewise agreed, as opportunities present, to send, gratis, to all their corresponding Members such books as are either published by, or presented to the Society in the current year, provided the latter have been first perused and approved, according to the rules of the Society.

"A new list of the Charity-Schools being to be published next year, the Society desire you would be pleased to signify wherein the last account, anno 1718, was defective with respect of such schools as you find omitted, or to the numbers of children taught.

"The Society esteem themselves highly obliged to those who, by their advice and influence, have been instrumental to impress on the minds of the masters, mistresses, and children of these schools the duty of steady loyalty and affection to the present government, which is of so great importance to the welfare of these nurseries, as well as of the community, that the Society persuade themselves your prudent and zealous endeavours will never be wanting to continue them in so indispensable a duty.

"The best means of employing the poor has always had a share in the thoughts of the wisest men of this kingdom, and the present state of affairs, with respect to our trade, seems to require a continuance of your care and application to promote those employments among the children educated in charity-schools, which may be most for the advantage of the public; so that beside reading, writing, and arithmetic, and instructing them in the principles and rules of our holy religion, they ought also to be inured to some sort of profitable labour or business.

"It has been observed by a worthy corresponding Member, that where, in the want of other labour, the children of the country go a mile or two to school, even that has contributed to make them robust and active; and that gardening, plowing, harrowing, or other servile labour, every other day for their parents, has been no prejudice to their progress in learning.

*Extract from Circular, 1722.*

"The Charity Schools in Great Britain and Ireland still increase under the divine Providence, and the Society are glad to observe, that in many places where these schools are set up, endeavours are not only used to instruct and cloath the children, but also to employ them in such manner as to render them useful to the public; the doing of which, it is hoped, will effectually silence an objection some have made to this pious undertaking.

"It is not easy to prescribe such an employ as would suit all parts of the kingdom, and therefore it must be left to the prudence of those who are intrusted with the management of Charity Schools, to choose such employments for the children as they shall judge are most practicable in their respective places; and if any in your neighbourhood have been so happy as to fall into a proper method for employing poor children, you are desired to signify it in as particular a manner as you can, that when the Society are furnished with more variety of such methods, they may be communicated to the public for general practice.

"What the Society have formerly recommended in their Circular Letters, upon the subject of loyalty to his present Majesty, is, on account of the late traitorous and wicked designs against his sacred person and government, become now more particularly necessary to be urged. You are therefore most earnestly desired by the Society to use your utmost endeavours, that the masters and mistresses of the Charity Schools which you have any concern with, do make it a main part of their business to instruct and train up the children under their care in the principles of loyalty and subjection to our most gracious King, and with an utter abhorrence of every thing that tends to lessen the affections of the people to his Majesty's person and government.

"The principles of the Popish religion being so dangerous to the salvation of men, as well as inconsistent with the peace and prosperity of these Protestant kingdoms, the Society considered it might be very proper, at this time more especially, to cause an impression to be made of Archbishop Tillotson's sermon concerning the hazard of being saved in the Church of Rome, and his discourse against Transubstantiation in order to supply their Members, and particularly those that have any Papists in their neighbourhood, with such numbers of these books as shall be desired, on the terms aforementioned, to be dis-

tributed among such persons as they have reason to believe are in danger of being subverted by the emissaries of the Church of Rome.

"Among the many vices that at present prevail in the nation, none has increased more of late years than that of gaming; which, as it generally takes its first rise from covetousness, so it is fruitful of almost every thing that is evil. The Justices of Peace for Westminster and Middlesex have been so sensible of the mischievous effects of gaming, that they have lately, with noble and commendable zeal, animated by the approbation and encouragement of his Majesty, exerted themselves in an uncommon manner against this growing evil; and accordingly by a due execution of the laws several gaming-houses have been entirely suppressed. And the Society being desirous, as much as in them lies, to put a stop to a practice of such pernicious consequence, they have caused an impression to be made of a little book against gaming, a copy of which is also sent to you, with a desire that you would please to recommend it to such persons as you think stand in need of the admonitions therein contained.

"The Protestant Mission to the East Indies has, since the death of the excellent Mr. Ziegenbalg, suffered another great loss in the death of the pious Mr. Grunler; however the Society have the satisfaction to hear, that the great design of converting the infidels in those parts to the Christian faith does still go on. The Rev. Mr. Schultze at Tranquebar has, by the last ships, sent over copies of a translation of the Psalms into Portuguese, and two other religious Tracts in the Malabaric language, printed there last year, and at the same time informs the Society, that eighteen of the Heathen have been admitted by baptism into the Church of Christ at that place in the space of one year proceeding.

"It is God alone that can (and we hope will) bless the labours of his servants for carrying on this work of faith and labour of love, for his glory and the good of souls. What has been already done under immense difficulties animates the Society with a resolution, by the grace of God, to persist in giving what assistance they can to further such measures as may be concerted in Denmark and Germany, for the advancement of so Christian an undertaking."

[N. B. There was no printed Circular Letter, 1721, but a short written one was sent to the Members, with an apology for

not sending a printed one, for want of materials, viz. advices from Turkey and the East Indies.]

(To be continued.)

*To the Editor of the Remembrancer.*

Sir,

WHEN correspondents flag in their communications it is a good stroke of policy to throw into your pages something of a provocative nature; and this I strongly surmise to have been your incentive for inserting, in your last Number, the Letter of a humble Labourer in the Christian Vineyard. His sour grapes will, I am sure, have stirred up terrible commotions in the stomachs of many of your readers, and I shall be greatly disappointed if large libations do not flow in upon you as the effect of the combustion.

Your correspondent has, most certainly, furnished us with an excellent receipt for making an Evening Lecture: viz. Take a "large edifice," in "a large provincial town," "illuminate it" so as "to present the most striking and solemn appearance," engage "a choir" "singularly attractive," "for science and execution," and obtain the "very gratifying assistance of a considerable portion of the female auditory," distinguished for "their harmonious voices;" then invite an indiscriminate multitude "of different ranks, habits, and principles," not "confining" your cards of invitation to your own parishioners, or even "to the inhabitants of the town," but extend them to the adjoining villages, and further still to "parishes four and five miles distant." The potency of this spell is irresistible, and what the ingenious compounder of it experienced may be confidently anticipated on every repetition. Let "the design" be "but (very) partially known," and "more than 500 persons" will infallibly give their attendance at

the first opening, and "progressively increase" in numbers, till both Church and Church-yard overflow with the throng collected together, and the sight of the preacher's "blessed wig" becomes the whole recompence which the greater part procure in the way of edification.

I had got thus far, Mr. Editor, before my eye glanced back upon your preceding article, and the perusal of that threw new light upon your object in this latter insertion. I now see that you did not insert it as a provocative but as an illustration; and most certainly never was there a happier coincidence of articles than that which has thrown "MELANCTHON" and the "HUMBLE LABOURER" together. Upon a comparative view of the two Letters, the first idea that suggests itself is, that MELANCTHON has recently returned from the HUMBLE LABOURER's vicinity, and has been one of his congregation, and that the sketch he has given us is a transcript of what he saw. This would be a comfortable conclusion to rest upon were we permitted to indulge in it, for it would infer that the HUMBLE LABOURER was a solitary instance of incontinent zeal betraying a clergyman into the desecration of his Church by so flagrant and pernicious a profanation; but alas! we know, from too many sources of information, that the HUMBLE LABOURER is one of a large fraternity, who exchange the wisely ordered services of our Church for these Sunday evening theatricals.

What Melancthon has said upon them anticipates very much of what I had to remark. This, however, may be added to his reasonable observations, that the regular afternoon service was devoutly performed, and occasion being frequently taken to press upon the congregation the indispensable importance of the domestic duties of the day, will suggest occupations for the evening, and draw down a blessing upon the performance of them, by which ge-

nuine piety will be much more effectually established in the heart than by dispersing the household under the veil of darkness, to be carried here and there at the capricious excitement of their own conceits in pursuit of singing women and favourite preachers.

Your obedient servant,

HOMESPUN.

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*To the Editor of the Remembrancer.*

Sir,

I HOPE soon to see the Remembrancer in the hands of the greater part of the clergy, that it may form a kind of *circulating medium* of much useful information; which would otherwise seldom go beyond the port-folios of the writers, on matters relating to our holy religion and excellent establishment. With this view, I beg leave to transcribe a passage from a very able author, on a subject of much importance to religion and the Church. "I cannot help lamenting the singular ill usage which the Scriptures have met with, in being fretted into *chapter and verse*, with so little attention to the sense. It is astonishing that the unauthorised barbarism of a printer\* (I cannot give it a softer name, though he was certainly an able and a learned man) should be received so universally through Christendom. The only advantage which this strange interruption of the sense *can* have, might have been answered as well by marginal references. In the mean time the mischief is glaring. The narrative, or the argument, instead of running on, as in other compositions, in a continued discourse, is broken into aphorisms. In other words, the

paragraph ends at every third or fourth line. Passages thus insulated receive an independent form. The sense in each little paragraph seems drawn to a point, and the *unlettered* reader, at least, is apt to pause. Whereas, if he went on, and took all together, he must often affix a very different meaning to the words." *Gilpin's Sermons*, Vol. iv. Ser. 1.

Few persons, Mr. Editor, who have observed what perverted doctrines and meanings have been engendered by this fretting of the sacred text into chapter and verse, and fewer still whose office it is *publickly* to read the Scriptures, but must daily "lament the singular ill usage" they have met with in this respect. A correction of this perversion was suggested to the Society for promoting Christian Knowledge, in their publication of the Family Bible. The reply was, that the Society having pledged themselves to publish the text according to the authorised version, no alteration could be made. I have not an opportunity of seeing the act by which the printing of the Scriptures is regulated and limited to the Universities and king's printers. No stricter provision would, I imagine, be made for the Bible than for the Book of Common Prayer. This latter appears in many different forms: sometimes in columns, and sometimes thrown into long lines the whole breadth of the page.

Can there be any reasonable objection to the text of the Scriptures being printed in the like *readable* form, with the chapters and verses thrown into the margin, as in many editions of the Greek Testament? This need not at all interfere with the marginal references, which may be placed on the opposite side of the page. The compilers of our Liturgy have seen the absurdity of this "barbarism," and, in the selections for the Epistles and Gospels, have given the text in a shape which it ought undoubtedly to wear. I

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\* Robert Stevens, who was printing a Concordance and a Bible at the same time, and took this method of adapting the one to the other.

earnestly hope that this subject may be taken up by the Universities and king's printers; and if the law, as it now stands, will admit of no change, that then the bishops and clergy would seriously consider the importance of so easy an alteration, and the advantages to be derived from it, both by clergy and laity.

I am, Sir,

Your faithful and obedient servant,

A CLERK.

#### ON THE PRAYER FOR THE ROYAL FAMILY.

*To the Editor of the Remembrancer.*

Sir,

THE recent order of council, prescribing certain omissions in the Prayer for the Royal Family, and in the corresponding clause of the Litany, has excited, and probably will continue to excite, considerable discussion. It would be presumptuous in me, who am neither a lawyer, nor practised in the subtleties of legal argument, nor possessed of any means of legal information, to think of commenting upon an Act of Parliament, or defining the powers which it may or may not convey. I may, however, be permitted to compare the Order of Council with the Act of Uniformity prefixed to my quarto Prayer Book, and with several editions of the Liturgy which are lying in my parish Church.

The words of the Order of Council of Feb. 12, 1820, are these:

"Whereas, in the Act of uniformity which establishes the Liturgy of the Church of England, provision is made for such alterations in the prayers for the Royal Family as, from time to time, shall become necessary, and be directed by lawful authority; his Majesty was pleased, this day in Council, to declare his

royal will and pleasure, that in the prayer for the Royal Family, in the morning and evening service, the words, '*Their Royal Highnesses, George, Prince of Wales, the Princess of Wales, and,*' be omitted.

"That the same omission take place in that part of the Litany, or general supplication, in which the same words recur."

The clause of the Act of Uniformity, to which this order refers, and which appears to have been formally recited in the similar order issued upon the accession of his late Majesty, Oct. 27, 1760, is this:

"Provided always, and be it further enacted by the authority aforesaid, that in all those Prayers, Litanies, and Collects, which do any way relate to the King, Queen, or royal progeny, the names be altered and changed from time to time, and fitted to the present occasion, according to the direction of lawful authority."

There can, I conceive, be no question concerning the lawfulness of the authority by which the recent omissions have been prescribed, if the omissions themselves can be justified. It is obvious that these omissions must be made, in respect of the Queen, if the King shall be a widower, as in the case of George I. George II. George III.; or if the King shall be unmarried, as in the case of George III. at his accession; in respect of the Princess of Wales, if the Prince of Wales shall be unmarried, or a widower; and in respect of the Prince of Wales, if the heir to the throne shall be presumptive only, and not apparent. The only question, therefore, is, whether there is authority for merging the consort of a king regnant, under the general designation of "all the Royal Family," and for omitting the word "and," by which that general designation is coupled with some more particular title.

For the resolution of this question you will permit me to observe, 1.

that the Act of Uniformity certainly provides no more than that "the *names* be altered and changed from time to time, and fitted to the present occasion:" 2. that this provision relates to the King not less than to the Queen or royal progeny, and that in respect of the King it must obviously refer to the alteration of the *name* only: and 3. that in all the editions of the Prayer Book which I have examined, the *names* are printed in a different character, denoting that the words so printed may be altered upon occasion. I have not seen any edition in which the word "and" before "all the Royal Family" is thus printed.

It is probably known to most of your readers, that the prayer in question, and the corresponding clause of the Litany, were introduced into the Liturgy in the reign of James I., who was the first protestant sovereign who was married and had issue. I have not been able to procure a Prayer Book of this reign, and am, therefore, not able to specify the form in which the Royal Family were then prayed for. I conceive that this deficiency may be supplied from the form of bidding prayer prescribed in the 55th Canon of 1603, in which I also observe that the names are printed in a different type.

"Ye shall also pray for our gracious Queen *Anne*, the noble Prince *Henry*, and the rest of the King and Queen's royal issue."

Wheatley, in commenting upon this prayer for the Royal Family, observes, "that the beginning of it, when it was first inserted, was, *Almighty God which hast promised to be a Father of thine elect, and of their seed*: but this, I suppose, being thought to savour a little of Calvinism, was altered about the year 1632 or 33, when (*Frederic, the Prince Elector Palatine, the lady Elizabeth, his wife, with their princely issue*, being left out) these

words were changed into *Almighty God, the fountain of all goodness.*"

Of this improved beginning, or form of adoration, Comber writes:

"The learned Selden gives us an ancient Saxon prayer, out of an old manuscript form, directing the coronation of a queen, whence this prayer seems to have borrowed its beginning, *O Lord, the fountain of all good and giver of all increase,*" &c.

Neither of these valuable commentators has noticed, that before the Act of Uniformity this prayer was entitled, "a Prayer for the Queene," &c. It is thus described in the edition of 1633, which was, probably, printed immediately after the alteration in the form of adoration, and in that of 1634. Now, although the title of the prayer has been changed, the change has been effected without prejudice to the Queen, who has always been distinguished by name, and not merged in the general title of "all the Royal Family." In the editions of 1633 and 1634 the *names* are, indeed, altered and changed; for Henrietta Maria, the queen of Charles I., is called by the name of Mary: the persons prayed for are,

"Our gracious Queen *Mary*, Prince *Charles*, and the rest of the royall progenie."

After the Restoration, and the passing of the Act of Uniformity, prayer was made for

"Our gracious Queen *Catherine, Mary*, the Queen mother, *James*, Duke of *York*, and all the Royal Family." Ed. 1666.

After the death of the Queen Henrietta her name was omitted, (Ed. 1670.)

I have had no opportunity of examining any Prayer Book printed in the reign of James II. William III. or Anne. Since the accession of the House of Brunswick my researches have been very copious, and, I believe, complete. Since



that period, the following persons have been included in the prayer :

In the reign of George I.

" His Royal Highness *George*, Prince of *Wales*, the Princess and their issue, and all the Royal Family." Ed. 1718. 1723. 1726.

In the reign of George II.

" Our gracious Queen *Caroline*, the royal issue, and the rest of the Royal Family." Ed. without title page or date.

" Our gracious Queen *Caroline*, their Royal Highnesses *Frederic*, Prince of *Wales*, the Duke, the Princesses, and all the Royal Family." Ed. 1732. 1735. 1736.

After the death of Queen *Caroline*, in 1737.

" Their Royal Highnesses, *Frederic*, Prince of *Wales*, the Princess of *Wales*, the Duke, the Princesses, and all the Royal Family." Ed. 1740.

" Their Royal Highnesses, *Frederic*, Prince of *Wales*, the Princess of *Wales*, the Duke, the Princesses, the issue of the Prince and Princess of *Wales*, and all the Royal Family." Ed. 1748.

After the death of *Frederic*, Prince of *Wales*, in 1751, his son, the late king, then heir apparent, was mentioned by name.

" Their Royal Highnesses, *George*, Prince of *Wales*, the Princess dowager of *Wales*, the Duke, the Princesses, and all the Royal Family." Ed. 1752, 6, 7, 8, 9.

In the reign of George III. and immediately after his accession :

" Her Royal Highness the Princess dowager of *Wales*, and all the Royal Family." Order of Council, Oct. 27, 1760.

After the marriage of the King :

" Our gracious Queen *Charlotte*, her Royal Highness the Princess dowager of *Wales*, and all the Royal Family." Ed. 1762.

After the birth of the Prince of *Wales* :

" Our gracious Queen *Charlotte*, their Royal Highnesses, *George*,

Prince of *Wales*, the Princess dowager of *Wales*, and all the Royal Family." Ed. 1762—1770.

After the death of the Princess dowager of *Wales*, her name was omitted, and no other alteration took place until the marriage of the Prince of *Wales*, when the form was :

" Our gracious Queen *Charlotte*, their Royal Highnesses *George*, Prince of *Wales*, the Princess of *Wales*, and a'l the Royal Family."

On the demise of the Queen her name was omitted, (see ed. 1819) and on the demise of the King, according to the Order of Council, other words were also omitted, so that the form now stands :

" All the Royal Family," without any specification of persons whatever ; a form certainly of very comprehensive brevity, but altogether without precedent in the history of our Liturgy. The only parallel which I can find is in two Forms of Prayer with Fasting, published during the American war, (1778. 1781) in which, in " a prayer for this Church and kingdom," is this clause :

" Be thou pleased also, with thine especial favour, to guard and prosper our gracious sovereign King *George*, with *all the Royal Family*."

I will beg leave to trouble you with some other remarks upon this Order of Council. It takes no notice, and, if precedents had been followed, it was not necessary to take any notice, of the form of bidding prayer, prescribed by the 55th Canon, and commonly used before the Universities, and other corporate bodies. Who are now to be included in this form of bidding prayer ? Are the preachers to comply with the spirit and intention of this Order of Council, for which there is no precedent, or to follow the precedent which may be traced even beyond the publication of the Canon ; for, in the reign of Henry VIII., Queen Anne Boleyn

and the Princess Elizabeth were commended to the prayers of the devout?

The Order of Council proceeds to direct,

"That in the title to the Form of Prayer to be used on the day of his Majesty's accession to the crown, the words '*upon the twenty-fifth day of October*' be struck out, and the words '*upon the twenty-ninth day of January*' be inserted."

I have no doubt that this, also, is a new and unprecedented mode of continuing the office for the inauguration. In the reign of Charles II. the forms of prayer for the Martyrdom of Charles I. and for the Restoration of the Royal Family, included the religious service which his accession, under other circumstances, would have required. So, also, the office for November 5 was accommodated to celebrate the landing and accession of William III. In the reigns of James II., Anne, George I., and George II. the office for the accession was appointed by an express and particular Act of Council: under the late King it was comprehended with the other state services in one proclamation, bearing date October 7, 1761.

But though the office for the accession has been perpetuated at an earlier period than has been usual, no notice has been taken of the offices for November 5, January 30, May 29. These forms have been usually "annexed to the Book of Common Prayer" by an Order of Council, at various periods, after the accession of the sovereign: viz. by Charles II. on May 2, 1663; by George I. on November 9, 1714; and by George II. on September 12, 1728. From a comparison of these dates with the several days of accession it appears, that there has been, hitherto, no dilatoriness in authorizing the continuance of these services, as the unprecedented haste

in respect of the other office might seem to insinuate, and that the delay of issuing any notice concerning them does not imply that they are tacitly superseded. As, however, they have hitherto been annexed to the Prayer Book, by the will and pleasure of the King, declared in Council, it is desirable, for the removal of every doubt, that that will and pleasure should be declared.

The subject is not altogether irrelevant, and you will allow me to notice, that in the Common Prayer Book of 1663, the first rubric in the office for King Charles's Martyrdom is in the following words:

"If this day shall happen to be Sunday, this form of service shall be used the next day following."

This direction is clear and distinct, and no man who reads it can doubt whether the service may be used on the Sunday. But in the Common Prayers from 1715 to the present day, these explicit terms have been exchanged for others most ambiguous, except where the ambiguity is removed and an absolute error substituted, by means of a false punctuation, thus:

"If this day shall happen to be Sunday this form of prayer shall be used, and the fast kept the next day following."

According to this punctuation, which has sometimes been acted upon, the service may be used on the Sunday, if the fast be kept on the following day. I cannot trace this innovation farther back than the reign of George I., nor can I ascertain upon what occasion or upon what authority it was introduced. I presume that it was one of the alterations which the service underwent, when it was reviewed in the reign of James II. If it should ever again be revised, I trust that the original rubric will be restored.

OLD PRECEDENT.

## To the Editor of the Remembrancer.

Sir,

THE name of Bishop Hopkins stands high in the list of eminent divines who have, at different periods, adorned our Protestant Episcopal Church. His writings contain a great deal of very valuable matter and clothed in strong and eloquent language. Having had occasion to refer to his works lately, I have, however, been struck with the inaccurate and, as it appears to me, contradictory manner in which this celebrated prelate treats of certain doctrinal points. A few passages which I have remarked, upon the subject of baptism, will serve to shew how much the Bishop's views are at variance with each other, and with those of our Church, as contained in the Catechism. So that my younger brethren in the ministry must be cautious how they take Bishop Hopkins for "a master in Israel."

In his "Doctrine of the two Sacraments," speaking of baptism, he ascribes the highest spiritual benefits to that holy ordinance. Respecting the "washing of water," (Ephes. v. 20.) he says, "I suppose none will doubt but that baptism is meant; or, if they should, yet so many other parallel places might be produced, where *remission of sins, justification, and regeneration*, are ascribed to this holy ordinance as the effects of it, that it may be sufficient conviction that baptism is likewise, in this place, to be understood."

Afterwards vindicating the practice of infant baptism, he mentions, that in the Church Catechism infants are directed to say, that "*in their baptism they were made members of Christ*," &c. and then brings forward, as his first argument for the lawfulness of infant baptism, that "*infants are members of the Church of Christ, and therefore to*

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*be baptized.*" This matter is strangely enough cleared up by a reference to the circumstance of the king being sovereign before he is crowned. So the Bishop represents baptism to be "a public inauguration, a public oath taken by those who *are already* Christ's soldiers to be faithful unto their lives' end."

The Bishop likewise asserts, that "the children of Christian parents *are Church members* ; and being Church members they have a right to baptism, which is appointed by Christ to be the standing ordinance for solemn admission into the visible Church. So that when they are, in our Catechism, said to be *made members of Christ in their baptism*, the meaning *only* is, that now they are owned and publicly acknowledged to be such by their solemn admission into the society of Christians. They are Christians *nati, born Christians* by the covenant."

Once more, the Bishop observes, "but this I say, that baptism *is* the ordinary means appointed by God for the sanctifying and cleansing of those for whom Christ gave himself to bring them to salvation:" yet he soon afterwards declares, "it is true, one great *end* of baptism is to be a sign of the washing away of sin, and cleansing of the soul." How far these representations are consistent with each other, and with our Church Catechism, I leave to your readers to determine.

W. J. B.

## To the Editor of the Remembrancer.

Sir,

YOUR Biblical Illustrations are many of them very interesting and curious, and, if continued long enough, will form materials for some very important arguments in support of revealed religion. The

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following passage from a late publication, containing facts familiar to every school-boy, has not, I think, been yet compared with Gen. xliii. 34., which it serves strikingly to illustrate.

"At the public entertainments of kings, or commanders in chief, it was customary to discuss any important affair of state, or war, and to bestow rewards of a singular kind upon valour. On one occasion Agamemnon expresses his satisfaction with the conduct of Ajax, by placing before him a larger portion of meat than was allotted to the rest of the guests; and, on another, encourages Idomeneus to display his usual gallantry in the field, by the promise of the largest and fullest cup of any in the feast."—*Dr. Hill's Essays on ancient Greece, Essay I. p. 16.*

I must avail myself of this opportunity to advert to the malignity and injustice which has been displayed of late towards the city clergy, not only by the citizens, from whom, of course, it might have been anticipated, but by the editors of those journals who most ostentatiously affect candour and moderation. I, who have no sort of interest in the dispute, am disgusted to meet with such passages as the following, from a morning paper: "The city clergy already receive from their fellow-citizens the enormous sum of 20,000*l.* per annum!" Common honesty should have added, that this enormous sum is paid out of a revenue of millions, and divided among individuals, making the average stipend of each, to a set of educated gentlemen, who are expected, "by their writings and their preaching, to make all ex-officio prosecutions for blasphemy superfluous." *Mr. Waithman's Speech.*

I remain, Sir,  
Your very obedient,  
JHUOA.

## NEW SOUTH WALES.

*Observations upon the present State of New South Wales, as it is described in the Minutes of Evidence before a Select Committee of the House of Commons on Gaols, &c.*

THE pending revision of the criminal code would alone have sufficed to direct attention to the colony of New South Wales. But its claims to notice have been increased by various accidental circumstances. The projected improvement in prison discipline, and in the general administration of the convict settlement, was coupled with serious charges against those who had hitherto conducted it. The government at home, and its officers abroad, were represented as very negligent, if not more seriously guilty; and the state of the hulks and of the convict transports were added to the list of the grievances, and assisted in rendering the subject notorious. It soon appeared that there was really very little accurate knowledge in this country respecting the state of its most distant possession; and a commissioner was sent out, with the approbation of all parties, to inquire on the spot and to report. In the mean time the committee on gaols have carried on an interesting investigation, by means of some gentlemen of the colony, who happened to be in England. And the minutes of evidence before the committee furnish valuable information upon almost every subject connected with New South Wales. One of the witnesses, Mr. Riley, had resided there for ten years; another, Mr. M'Arthur, is the son of one of the principal settlers; a third and a fourth are able to describe the management of the convict transports in their best and in their worst condition. The following sketch is designed to convey a specimen of the particulars to those who have no opportunity of consulting the ori-

ginal document. Individual complaints against the governor will be passed over in silence; because, as the committee properly observe in their report, the complaint only has been heard, and no opportunity has been afforded of receiving the answer or explanation. And though it is difficult to arrange information which is most immethodically given, and the contents of a hundred and forty folio pages are not easily reduced into the compass which can be allotted to this abridgement of them, the reader's attention may still be directed to an entertaining inquiry, and his curiosity be excited though it can hardly be gratified.

The system of transporting felons to settlements beyond the seas is familiar to us from our infancy, and is regarded as a matter of course. But if a stranger were told that this well governed nation had, in the course of little more than a twelvemonth, put six thousand convicts on board of ship, and sent them to the farthest extremity of the world, he would, probably, feel disposed to question the wisdom of our laws. The voyage, as he would hear, is frequently protracted to six, and is seldom performed in four months; during which time the prisoners necessarily associate with each other, and with none besides themselves. And upon their arrival at the point of destination they are sentenced to labour for the government of the colony or for individual settlers, some for the remainder of their lives, and some for a certain term of years. At the expiration of the term many return to their country, and of these not a few pay a second and final visit to New South Wales.

Without any inclination to dispute the general excellence of our institutions, it must be confessed that there is somewhat singular in this peculiar portion of them. The travelling to and fro over such an immense portion of the globe is palpably absurd. And transporting

for life, which is not liable to the same objection, appears, at least, a questionable method of strengthening a new colony, or reforming an old offender. The subject, however, which has excited such extensive and laudable interest, is not the propriety of abolishing the system in question, that alas! is rendered impracticable by the number of our offenders, but the possibility of amending the present mode of executing it, and of rendering it better adapted to its original purpose. Whether the institution, when it first took place, was wise or foolish, it is now in full operation, and must be taken for better and worse. It certainly may be made, though at a considerable expence, to co-operate with other branches of our criminal jurisprudence: and the advantages which may be ultimately derived from so fertile and extensive a colony, the nursery that it furnishes for our seamen, and the market that it will afford for our manufactures, are circumstances which cannot fail to make a very strong impression upon those who have read Mr. Riley's evidence before the committee of the House of Commons. It is from this gentleman that the most minute and valuable information is derived; and, as far as it is possible to decide upon a mere perusal of his testimony, he seems to be eminently qualified for the task which devolved upon him. He has resided four years at Van Diemen's Land, and ten years at New South Wales; during the former period he filled the situation of deputy commissary and secretary to the lieutenant governor; during the latter, he established himself as a settler and merchant at Sydney; and during the whole of the period, he discharged the duties of a magistrate. His means of obtaining local knowledge are thus placed beyond all doubt; and the soundness of his judgment, and the general fairness of his statements may be easily in-

ferred from his detailed examination.

The name of Botany Bay has so completely superseded that of New South Wales, in the colloquial language of our own country, that the former will long continue to designate the colony, though it is a place of no consequence at some distance from Port Jackson, and was never seen by Mr. Riley, excepting once when on his voyage. The territory, however, which is, strictly speaking, denominated New South Wales, and has been taken possession of under that name by the crown of Great Britain, consists of one half of the continent of New Holland, bounded by an ideal line parallel with the 135th degree of longitude, and commands, within itself, a breadth of latitude exceeding the acquisitions of any power in the world. It extends from the 10th to the 45th degree; and the country is, consequently, capable of yielding every vegetable product, from the nutmeg, which already grows wild, to the humblest European herb. A large portion of the soil is well calculated for the growth of hemp, flax, and tobacco: there is scarcely any landholder who is without a portion of grapes; and the wine of New South Wales will soon find its way to England. The olive has been introduced with every prospect of success, and the fig is abundant throughout the whole of the colony; and a long list of fruits have been planted by the settlers, and may be obtained in the highest perfection. The total number of acres returned as cleared is 43,000, of which, in 1817, 14,500 were sown with wheat, 11,700 with maize, 300 with oats, peas, and beans, 650 with barley, and 350 with potatoes. The gardens and orchards occupy 850 acres. Forty bushels of wheat an acre have been frequently produced, but the average crop does not much exceed twenty. Horses and cows thrive remarkably well, and they are now to be procured at

a reasonable rate. The wool promises speedily to rival the Saxon and Spanish; the quality of some which has been recently imported is considered as fully equal to any that the manufacturers can procure, and an improvement in the mode of cleaning it is all that they now require.

The Anglo-South Wales population are much taller than their fathers and mothers, but not so athletic as Englishmen in general. The appearance of the natives in youth is healthy and favourable, but subsequently they become disfigured from want of food, and their general habits. The number of them residing near Sydney diminishes daily, but some of them are always to be seen in the town. Great efforts have been recently made to conciliate these people, and to induce them to give up their children for the purpose of receiving education: but their wandering gypsy-like life renders them very averse to the plan; and the utmost number that had been in the school at one time did not, in 1817, exceed fourteen. On the whole, however, the ferocious habits of the natives are improved; and in a few instances they are to be found acting as servants and labourers in the colony.

The capital of the territory, which, a short time ago, had no better inhabitants than these, but which now bids fair to take its place among the nations of the earth, is Sydney. It contains upwards of a thousand houses, and the population amounts to between seven and eight thousand. The greater part of the houses have gardens attached to them, and all the new buildings are of a substantial description. One part of the place, called the Rocks, is the St. Giles's of Sydney, and is in a very deplorable state; but a stranger set down in any other situation could not suspect that he was in a settlement principally composed of con-



victs, but would rather imagine himself to be in an orderly English town.

When a ship arrives with convicts they are mustered by the secretary of the governor, and the governor selects such a number as he thinks fit to be employed in what is termed the government gang. He generally prefers the artizans. At sun-rise these men are required to repair to the lumber yard, or to different spots which are pointed out, and where their overseers await them. They are occupied in building, or any other work that may be on hand; and their labour continues till three o'clock. During the remainder of the day, and on Saturday from an earlier hour, they are at liberty to work for themselves. Formerly those who were disposed had no difficulty in finding employment, but the case is otherwise at present with all but superior workmen. Food is furnished to them by the government: they receive their grain once a week, and fresh meat twice; and up to the end of 1818 they had to find themselves lodgings and the means of cooking their food from the produce of their extra labour. They often lodged together in bodies of three or four, each man paying from a shilling to two shillings and six pence a week for rent. The number thus situated in Sydney amounted to nearly 500; of whom it was notorious that a considerable proportion had no resource but robbery from which to procure a supply of these and other necessities. The earnings, in his extra hours, of an industrious man, who was able to procure employment, would average ten or fifteen shillings a week, but would be considerably higher if he was a mechanic. These convicts are clothed twice a year by government, and in a liberal manner. The majority of them do not continue long in this employment, but get gradually into the service of settlers: carpenters, however, and bricklayers, and masons, who are

essential to the public works, are often retained for a long period. It is usual, in consequence, for such persons, on their arrival at Port Jackson, to conceal their various qualifications, being instructed to do so by their ship-mates who have been transported before. There are three gradations of reward to men in the government gang: first, to be handed over to a settler; secondly, to have what is termed a ticket of leave, which permits them, in the language of the colony, to be on their own hands, and to employ themselves as they think most desirable; and thirdly, emancipation, which is a pardon within the territory, but does not include permission to quit it. This last appears, in reality, to be the greatest favour a convict can receive; as though he naturally prefers a full and free pardon, yet in nine cases out of ten its permanent effect is unfavourable. If any of this government gang disobey the orders of their superintendant, he complains to the governor, the police magistrate, or the magistrate of the week, and the three modes of punishment, when the complaint is substantiated, are, to put the offender into the gaol gang, to send him to the coal river, or to inflict corporal chastisement. In the former case he is confined in the gaol, and obliged to work the whole of the day, without any time to labour for himself; the sort of work which is allotted to him is the most irksome that is going on, generally repairing the roads: and men of desperate character are made to labour in irons. The term for which sentence is past never exceeds a twelvemonth, and may always be shortened by good conduct. Banishment to the coal river is very much dreaded as a separation from their companions, and a species of second transportation; the work there, however, is much lighter than in our English pits, and is carried on by the convicts in the same manner

as that of the gaol gang. Corporal punishment is not often inflicted; and a hundred lashes were the utmost that Mr. Riley remembered to have been given, and these much more leniently than in the case of military flogging.

The convicts who on their arrival are not selected by the governor, are allotted at his discretion to such of the settlers as have made application for servants; with an understanding that food and clothing should be allowed to them in the same proportion as to the government gang; and that according to a recent regulation ten pounds a year should be given to each of them for extra labour. And unless the convict obtains emancipation, or is returned by his master to the government, he continues in the same situation during the whole term for which he is transported. The master is not at liberty to inflict the slightest punishment; but both he and the convict must have recourse to the magistrate, or to the superintendant, when cause of complaint arises on one side or the other. The punishment of the latter is the same as in the case of those who labour for government; and the master is made to feel the ill effects of any misconduct which may be proved against him, by being deprived of his servant. The only direct mode which the master possesses of calling forth the exertions of the convicts allotted to him, is by adding somewhat to the allowance which he is bound to make them for extra work. They usually sleep in out-houses adjoining the dwelling of the master, and it would be considered dangerous to allow the male convicts to sleep under the same roof; though pilfering is not as common among them as their situation would lead us to expect. The demand for convicts upon these terms is always great; and if the settlers could obtain the description of men of which they stand in need, it would answer to them to employ

a very considerable number. But at present, when a settler in want of a shepherd, applies to the governor for a convict, it frequently happens that he is supplied with a London thief, a rogue and vagabond, who has no means of making himself useful; who consequently is a burden, and is soon returned to the government gang. And as the good workmen are also retained in the same service, it thus happens that the result of idleness and industry is the same. These useless convicts bear a large and an increasing proportion to the rest. In the early stages of the colony, labour was so scarce, that any man who had strength was valuable: but at present the settlers have a great disinclination to take such as are ignorant of agricultural or other business. The number of convicts in the employ of any settler, is seldom, if ever, known to exceed a dozen; and about twice as many are occasionally allotted to those who are engaged at the same time in farming and trade. The number of Scotch and of Welch convicts is extremely small, and the few there are generally set a very good example. The Irish also are often found of very great service; and from being accustomed to country labour are more valuable to a farmer than the English. Among the latter, those that have been sentenced in the country, and come from country gaols, are decidedly superior to the rest. The convicts are transported a second time in considerable numbers; and when one of them having received a free pardon is desirous of returning home, it usually turns out that he is in reality going from home. The greater number of those who come out are merely sent for seven years; and criminals in this situation are for the most part better behaved than those who have been transported for life. If one of the latter, however, has a prospect of getting his sentence remitted, this proves a powerful stimulus to good be-

haviour. After the expiration of their sentences, the majority do not return to Europe. A large proportion of the present settlers, probably about one half, is formed of persons who came out as prisoners, and have remained voluntarily in the colony. Many of them are very deserving men; one of the best agriculturists and settlers is found among their ranks: he has recently built a fine vessel of upwards of a hundred tons burthen, from the forest at the back of his farm, for the purpose of carrying on the seal fishery. Land is always granted to these convict settlers in proportion to the number of their family, or the capability of the individual. About fifty acres are allotted to a single man, with a condition that he shall clear ten in the course of five years. An allowance of provision and working tools was also formerly made; but it is now too inconsiderable to afford material assistance. The first dwelling which these men provide, is a mere temporary hut; and in a very short time the industrious and successful are able to replace it with a wooden or shingle house; but brick buildings are as yet seldom seen on the farms. The produce of the land is not so valuable as it was a few years ago. And this has arisen from a reduction in the price paid by government for the stores with which it is furnished by the settlers. In 1817 the number of full rations delivered out by government were 6000; and as the population of the settlement, including children, only amounted to 20,000, more than one third of the whole food of the country was in fact issued from the public stores. The meat was formerly purchased there at 9d. a pound; but recently the governor has determined to pay no more than 6d.; and the price to private consumers, and to the merchants for exportation, has fallen in the same proportion, having been 1s. in former times; and being about 8d. or 9d. at present. The sudden depre-

ciation in the value of stock, which was produced by these events, proved a severe calamity to the settler. The price of his grain too has been much affected, by importation from India, and by a temporary closure of the public stores. The last government price for wheat was ten shillings a bushel; but it was sold at Sydney, in 1817, for not less than 25s., and then again, upon a sudden change, it would not produce 5s. The great remedy recommended for this evil, is the permission of distillation; and if spirits are to be consumed, which at present they appear to be in large quantities; it certainly seems fair that what corrupts and degrades one portion of the settlement should be allowed to reward and stimulate the diligence of the other.

The most lamentable branch of the establishment must come next under consideration. The state of the female convicts was brought before the public last year; and every thing that was then asserted is fully confirmed by the witnesses who were examined before the committee. When a transport ship first arrives, the women are mustered in the same manner as the men: the governor then gives notice in the gazette, that any persons wishing for female servants may apply to the superintendent; the government having no necessity for their labour. The demands of the various settlers are usually complied with; and the remainder are sent up to the factory at Paramatta. They are there employed, generally to the number of fifty, in the various processes of the woollen manufactories; the employment is considered as corresponding with the gaol gang for the men; and refractory females are sent to it as a punishment. These last are occasionally confined within the walls of the factory, which is contiguous to the gaol; but the greater part are provided with rations and clothing like the men, and have to procure their own lodgings, as they

can, in the town. The consequence, as might be expected, is, that nearly all of these women have recourse to prostitution as a means of procuring subsistence; and that Paramatta is exposed to many disgraceful scenes of riot. It is different with the females who are taken into the service of settlers: some of these, it is true, turn out more outrageous and drunken than the men, and are sent for these offences to the factory, or the coal-river, or are suffered, if not complained of, to live at large in a scandalous manner. But many reform, and become excellent members of society; assisting their husbands in earning an independence, and rearing a family. Indeed a considerable portion of the trade of Sydney is carried on by these women, while their husbands remain comparatively idle. The wages to which the female convicts are entitled, as the price of their extra labour, are seven pounds a year; but more is commonly given if they are inclined to deserve it. Few of them return to England: in fact, scarcely one has any reputable means of defraying the expences of the voyage. Marriage has been very much encouraged by the present governor; and convicts are permitted to marry before the expiration of their sentence. The children are brought up in various ways; occasionally much care is bestowed upon their education; but a more unfavourable state of things appears to predominate. There is an orphan school for girls at Sydney; and public schools for boys are raising in different parts of the colony; hitherto they have certainly been inadequate to the instruction of the children. The number of girls in the Sydney school is fifty; and the governor and chaplain take an active part in superintending it. The girls are apprenticed, if possible, to respectable inhabitants; and they turn out in the same proportion well, as the young women of the lower

orders in our English towns. The school is about to be removed to Paramatta; which is considered as a very great improvement; it was formerly situated in the very heart of Sydney, and in the worst part of it. The illegitimate children, of which there are a great number, are supported almost always by the labour of their parents, who, though not married, generally live together; there is no parish relief; and there is little or no application for charity. On the whole, the general opinion seems to be, that what they term the old hands, persons who came out convicts, and have been long in the colony, are in an improving state; but that those who have been recently transported are very much the reverse. Crime upon the average has been decreasing since 1810; particularly when the increased number of inhabitants is taken into consideration: and there seems every reason to suppose that a farther improvement may result from the correction of abuses, and a general improvement of the system. Several particulars connected with this branch of the subject will be brought forward in another number: the present article must conclude with the following very unsatisfactory statement respecting the means of religious instruction which the colony and the convicts possess.

In 1818 there were only six clergymen in the colony. One at Sydney, one at Paramatta, one at Liverpool, one at Windsor, and one at Wilberforce. There was only one clergyman in the whole island of Van Diemen's Land; and there was none at all at Port Dalrymple or at Newcastle. The churches were one at Sydney and one at Paramatta; but both at Liverpool and at Windsor a church was building, and nearly finished. The duties of the Sydney chaplain are peculiarly arduous: he has to perform three whole services on a Sunday; and his different congregations do not amount to 1500. At Paramatta about 400

persons may attend public worship. The convicts in the towns are taken regularly to Church, and in the country they are mustered on the Sabbath, and attend divine service if it is performed within three miles of the place of muster. A respectable man has asserted, that out of nearly 4000 women, not more than 400 are in the habit of frequenting Church. Schools have been established, to a small extent, by the Methodist Missionaries; and there is a wish on the part of some of the inhabitants that more Missionaries should be sent out. But there seems to be an objection to this plan, and probably a very well founded one, on the part of the governor. There is at present no Catholic priest in the settlement, though the number of Irish Catholics is considerable; and they stand in great need of instruction. It is said also that the want of a priest is one cause why they are generally reluctant to marry. It must be observed, however, that there was a priest not long ago in the colony; and that the governor was under the necessity of sending him away. The peace and good order of the country would have been hazarded by his stay, as he was making a party among the inhabitants, and would soon have become formidable. It may easily be conceived that such evils are likely to occur, and great discretion must be required in selecting instructors for such a settlement. It is natural also that there should be an unwillingness on the part of respectable Clergymen to repair to so distant and uninviting a post; but still it is certain that some might be found to undertake the voyage; and their arrival in a considerable proportion to the number of the colonists appears to be an indispensable portion of every scheme of improvement. The forced attendance upon public worship which has been instituted by the present governor, is allowed to

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have produced material benefit. How quickly and permanently would that benefit be increased, if the private ministrations of the Clergy were adequately discharged, and the convict who is eager to escape from temporal slavery, could be taught to consider the heavenly yoke as an inestimable privilege.

(To be continued.)

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*Extracts from Bishop Jeremy Taylor's Considerations upon the Crucifixion.*

"JESUS was led out of the gates of Jerusalem, that he might become the sacrifice for persons without the pale, even for all the world: and the daughters of Jerusalem followed him with pious tears till they came to *Calvary*, a place difficult in the ascent, eminent and apt for the publication of shame, a hill of death and dead bones, polluted and impure, and there beheld him stript naked who clothes the field with flowers, and all the world with robes, and the whole globe with the canopie of heaven, and so dressed, that now every circumstance was a triumph. By his disgrace he trampled upon our pride; by his poverty and nakedness he triumphed over our covetousnesse, and broke in pieces the fetters of concupiscence. For as soon as *Adam* was clothed he quitted Paradise; and *Jesus* was made naked that he might bring us in again. And we also must be despoiled of all our exterior adherences, that we may pass through the regions of duty and divine love to a society of blessed spirits, and a clarified, immortal, and beatified estate."

"And now behold the Priest and the sacrifice of all the world laid upon the altar of the cross, bleeding, and tortured, and dying, to reconcile his Father to us: and he was arrayed with ornaments

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more glorious than the robes of Aaron. The crown of thorns was his mitre, the cross his pastoral staffe, the nails piercing his hands were instead of rings, the ancient ornament of priests, and his flesh rased and checker'd with blue and blood instead of the parti-coloured robe. But as this object calls for our devotion, our love, and eucharist to our dearest Lord, so it must needs irreconcile us to sin, which, in the eye of the world, brought so great shame, and pain, and amazement upon the Son of God, when he only became engaged, by a charitable substitution of himself in our place; and, therefore, we are assured, by the demonstration of sense and experience, it will bring death and all imaginable miseries as the just expresses of God's indignation and hatred: for to this we may apply the words of our Lord, in the prediction of the miseries to *Jerusalem*, *If this be done in the green tree, what shall be done in the dry?* For it is certain Christ infinitely pleased his Father, even by becoming the person made guilty in estimate of law; and yet so great charity of our Lord, and the so great love and pleasure of his Father, exempted him not from suffering pains intolerable; and much less shall those *escape* who provoke and displease God, and *despise so great salvation* which the holy Jesus hath wrought with the expence of blood and so precious a life."

"In the midst of two thieves, three long hours the holy Jesus hung, clothed with pain, agony, and dishonour, all of them so eminent and vast, that he who could not but hope, whose soul was inched with divinity, and dwelt in the bosome of God, and in the cabinet of the mysterious Trinity, yet had a cloud of misery so thicke and blacke drawn before him, that he complained as if God had *forsaken* him; but this was the pillar of cloud which con-

ducted Israel into Canaan: and as God behind the cloud supported the holy *Jesus*, and stood ready to receive him into the union of his glories. And we follow this cloud to our countrey, having Christ for our guide: and though he trode the way, leaning upon the crosse, which, like the staffe of Egypt, pierced his hands, yet it is to us a comfort and support, pleasant to our spirits as the sweetest canes, strong as the pillars of the earth, and made apt for our use, by having been born and made smooth by the hands of our elder brother.

"In the midst of all his torments Jesus onely made one prayer of sorrow to represent his sad condition to his Father; but no accent of murmur, no syllable of anger against his enemies: instead of that he sent up a holy, charitable, and effective prayer for their forgiveness, and by that prayer obtained of God that within 55 days 8,000 of his enemies were converted. So potent is the prayer of charity, that it prevails above the malice of men, turning the arts of Satan into the designs of God: and when malice occasions the prayer, the prayer becomes an antidote to malice. And by this instance our blessed Lord conigned that duty to us which, in his sermons, he had preached: that we should forgive our enemies, and pray for them, and by so doing ourselves are freed from the stings of anger, and the storms of a revengefull spirit: and we oftentimes procure servants to God, friends to ourselves, and heirs to the kingdom of heaven.

"Of the two thieves that were crucified together with our Lord, the one blasphemed, the other had, at that time, the greatest piety in the world\*, except that of the

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\* "Latro non semper prædatorem aut grassatorem denotat, sed militem qui fortassis ob zelum Judæorum aliquid contra



blessed virgin; and particularly had such a faith, that all the ages of the Church could never shew the like: for when he saw *Christ in the same condemnation* with himself, crucified by the *Romans*, accused and scorned by the *Jews*, forsaken by his own Apostles, a dying and distressed man, doing at that time no miracles to attest his divinity or innocence, yet then he confesses him to be a Lord and King, and his Saviour: he confessed his own shame and unworthiness, he submitted to the death of the *crosse*, and by his voluntary acceptation and tacite volition of it, made it equivalent to as great a punishment of his own susception; he shewed an incomparable modesty, begging but for a *remembrance* onely; he knew himself so sinful, he durst ask no more; he reproved the other thief for *blasphemy*; he confessed the world to come, and owned Christ; he prayed to him, he hoped in him, and pitied him, shewing an excellent patience in this sad condition. And in this I consider, that besides the excellency of some of these acts, and the goodness of all, the like occasion for so exemplary faith never can occur; and until all these things shall, in these circumstances, meet in any one man, he must not hope for so safe an *exit* after an evil life, upon the confidence of this example. But now Christ had the key of Paradise in his hand, and God blessed the good thief with this opportunity of letting him in, who at another time might have waited longer and been tied to harder conditions. And, indeed, it is very probable that he was much advantaged by the intervening

accident of dying at the same time with Christ; there being a natural compassion produced in us toward the partners of our miseries. For Christ was not void of humane passions, though he had in them no imperfection or irregularity, and therefore might be invited by the society of misery the rather to admit him to participate his joys; and St. Paul proves him to be a *merciful high Priest*, because *he was touched with a feeling of our infirmities*; the first expression of which was to this blessed thief: Christ and he together sat at the supper of bitter herbs, and Christ payed his symbol, promising that he should *that day be together with him in Paradise*.

“By the *crosse* of Christ stood the holy Virgin-Mother, upon whom old Simeon’s prophecy was now verified; for now she felt a *sword passing through her very soul*: she stood without clamour and womanish noises, sad, silent, and with a modest grief, deep as the waters of the abyse, but smooth as the face of a pool, full of love, and patience, and sorrow, and hope. Now she was put to it to make use of all those excellent discourses her holy Son had used to build up her spirit and fortifie it against this day. Now she felt the blessings and strengths of faith, and she passed from the griefs of the passion to the expectation of the resurrection, and she rested in this death as a sad remedy; for she knew it reconciled God with all the world. But here hope drew a veil before her sorrow; and though her grief was great enough to swallow her up, yet her love was greater and did swallow up her grief. But the sun also had a veil upon his face, and taught us to draw a curtain before the passion, which would be the most artificial expression of his greatness, whilst by silence and wonder we confess it great beyond our expression, or, which is all one, great as

*leges Romanas fecerat: alioqui vir fuit non omnino malus.*

“Titubaverunt qui viderunt Christum mortuos resuscitantem; credidit ille qui videbat eum in ligno pendentem. Recolamus fidem latronis quam non invenit Christus post resurrectionem in discipulis suis.” *S. Aug. Serm. 144. de tempore.*

the burthen and baseness of our sins. And with this veil drawn before the face of *Jesus*, let us suppose him at the gates of Paradise,

calling, with his last words, in a loud voice, to have them opened, that *the King of glory might come in.*"

## REVIEW OF NEW PUBLICATIONS.

*Journals of the General Conventions of the Protestant Episcopal Church in the United States of America, from the Year 1784 to the Year 1814 inclusive. Also First Appendix, containing the Constitution and Canons; and Second Appendix, containing three Pastoral Letters.* Philadelphia. 1817.

ALTHOUGH we have formed and avowed a very unfavourable opinion respecting the moral and religious prospects of the North American republic, it can hardly be supposed that we are indifferent to its fate, much less that we wish to see our prophecies accomplished at the expence of all the misery by which such an event would be attended. In addition to the universal and inextinguishable claims of humanity, the citizens of the United States are connected with us by the ties of one language and one blood; and in the midst of all their national and their individual faults and follies, we think that we can trace a resemblance to her from whom they sprung. Their situation, from the day in which they afforded a receptacle for our convicts to that in which they established their present formidable power, has been perplexed and difficult. The war of the revolution affected and unsettled every thing. It destroyed the authority of unassuming, sober citizens, and raised the intriguing and the active to an undue elevation. It took place at a time when Europe was admiring infidelity, and had not yet experienced its effects. The

parent state, whose yoke was thrown off with such contempt, had not brought up her child in the way he should go. And those persons who are inclined to be lenient judges of American conduct, may doubt whether the absence of a National Church is to be numbered among their misfortunes or their faults. The internal evils with which they are threatened, in consequence of their refusal to establish or sanction Christianity, have been already submitted to the reader, in our review of *Bristed's Resources*. And the political encroachments and injustice, of which so many specimens are visible, plainly prove that the United States will be a plague to others as well as to themselves. Not one of these circumstances ought to be lost sight of, while we are considering the probability of American improvement: and if any means should occur which may forward and augment it, the same circumstances should induce us to hail them with greater satisfaction, and promote them with more decided zeal.

And, perhaps, there are some symptoms which may encourage, if not justify, the sanguine in hoping that the truth of Christianity may yet be recognized by the laws of the United States, and that God may hereafter be acknowledged and adored by those who, at present, appear to deny, or to overlook his existence. For comparing their government with that of ancient heathens, the difference between them is, that the former professes no religion and the latter professed a

false one. And whatever may be the case with this or that individual, it is certain that the majority can find no rest for their souls in a state of unbelief; and it is probable that they may be persuaded to renounce their infidelity more easily than they would have been induced to reject an erroneous faith. There can be little doubt that at the æra of the American revolution, the principles of the sceptical philosophy had made great progress among its leaders. A system so flattering to human pride, and which, in that day, was supported by eminent talents, was naturally formed to prevail among the half-educated American, on the whole so inadequately provided with religious instruction, and deriving a considerable proportion of what he did possess from Puritanism; and prone, in consequence of civil changes, to overturn every ancient land-mark. The result was a constitution which derived no support from religion: and Christianity exists in America as it existed in Europe before Constantine, in the character of a private and partial bond, by which certain portions of the citizens are distinguished from the rest. If the principles of any such portion should be adopted by the whole population, which is very improbable, or by the governors, which is far more likely, or by either of the subdivisions into which, sooner or later, the empire must split, then the alliance between Church and State may be cemented as in the old world, and a regular ecclesiastical establishment may be formed.

To maintain that any consummation of this sort is at hand would be highly unreasonable; but it would, at least, be as unwise to say that it never can arrive. There can be no doubt about the existence of much sincere Christianity in the United States. Their unassisted and independent churches would have ceased to exist, had not their members been sincerely Christian.

There is no pretence for saying that they are mere nominal professors of the faith, since that profession is neither required nor expected of any man; and no credit or emolument appears to be attached to it. By these means the body is preserved in health, although not enabled to increase in stature; and if it takes its constant and permanent direction from the revealed will of the Almighty, imbibing the spirit, and exhibiting the fruits of the Gospel, in time it must surely increase in favour with all men, be blessed with the privileges and the success which other Churches have enjoyed, and in some lamentable instances have abused and forfeited. In our own country we look to a comparatively small body dispersed among the crowd of careless nominal believers, as the nucleus round which a larger and brighter constellation may gather: and in America we may equally hope that the visible Church will be increased until every one of its inhabitants has an interest in the covenant of grace, and the new world, which was a wilderness at our Saviour's advent, shall people his kingdom with her millions and tens of millions.

The Episcopal Church of the United States is the only body which is, in any measure, calculated to fulfil these high destinies. The Independents and Presbyterians, who held so distinguished a situation among the original settlers, and to whom the praise of having suffered for conscience sake cannot be denied, have little reason to congratulate themselves upon the present situation of their descendants. An irregular zeal and an unwarrantable schism have been attended by their ordinary effect and punishment, a declining from the faith; and the doctrines of the Gospel have fallen into disrepute among congregations that once considered themselves its exclusive professors. And if it is otherwise among the

various denominations of modern sectaries which Wesley and his disciples carried across the Atlantic, and planted in a soil which was luxuriant even to rankness, still what permanent or general success can be expected from a system which addresses itself merely to one portion of the community, and which has no principle or bond of union beyond the caprice and interest of the passing hour? Happily there is a different prospect afforded by the Episcopal Church. In its original consolidation much wisdom, sincerity, and earnestness, were exhibited; it has been carefully revised and improved from time to time; its numbers and general estimation appear to be regularly on the increase; and the bishops seem to be qualified, by their piety, activity, and good sense, to strengthen and farther its progress. Placed at an immense distance from the scene on which they act, we can, of course, only judge from appearances: but unless these are fallacious, to an extent which charity forbids us to believe, the American Church is well governed, and must soon become eminent upon earth. Nor will it be found materially at variance, in its spirit and constitution, with the laws of the land in which it is placed. The bishops are chosen by their respective districts, or dioceses; and, at the general convention, they form a separate house, with the right of putting a negative upon the propositions of the clerical and lay deputies. In this there is nothing inconsistent with the sternest republicanism; on the contrary, there is a close resemblance to the American congress. And if republicanism is not unfavourable to reason and moderation, if the professed principles of their government really pervade and actuate the American population, what should prevent them, at a future day, from enrolling themselves generally among the members of a pure and apostolic

Church? But the reader will feel less hesitation in answering this question after he has been put in possession of the facts which the volume before us unfolds; and we shall endeavour to communicate them in an abstract of the general conventions, which will at once shew the present situation of the Episcopal Church, and the steps by which that situation was attained.

The intimate connection which subsisted, before the American revolution, between the Episcopal Church in that country and the Society for the Propagation of the Gospel in Foreign Parts, has already been explained in the fifth number of our Journal. Not less than ninety ministers were in the employment of the Society when the United States ceased to acknowledge the sovereignty of Great Britain; and the support which these persons had derived from the mother country was unavoidably, but not hastily, withdrawn, at a moment when newly-acquired independence made the majority in love with change; and many of the most distinguished members of the Episcopal congregation were either preferring their loyalty to their homes, and quitting the country which gave them birth, or remained in it under considerable suspicion. Add to this the non-existence of a single American bishop, and the total absence of union among the various branches of the Church, and there can be no hesitation in assenting to a remark in the volume before us, that there was required no small measure of faith, as well in the integrity of their system as in the divine blessing upon their endeavours, to elevate them above the apprehensions which described the continuance of their communion as problematical, if not to be despaired of. It appeared, however, from correspondence and personal communication, that there was, at least, sufficient attachment to the principles of the Church to make

an attempt at its preservation neither visionary nor hopeless; and the steps which were publicly taken up for this purpose are detailed with great clearness in the Journals of the General Conventions from the Year 1784 to the Year 1814.

The preface informs us, that in May, 1784, some of the clergy of New York, New Jersey, and Pennsylvania, assembled in the city of New Brunswick for the purpose of reviving a charitable corporation which had existed before the revolution; and they availed themselves of the assistance of a few respectable lay members of the Church who were accidentally upon the spot. The clergy from Pennsylvania took this opportunity to communicate some measures recently adopted in that state, with a view to organize the Church throughout the Union; and the result was a general invitation to attend the next meeting of the corporation, which was to be held at New York in the ensuing October. The invitation was generally accepted, and deputies attended in considerable numbers; but as they were not vested with powers to bind their constituents, they merely issued a recommendation to the Churches in the several states to unite upon a few plain fundamental articles, and send delegates to a general convention to be held at Philadelphia, in October, 1785.

The recommendation was attended to, and deputies from the states of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina, assembled at the appointed time. The first business which came before them was to consider the alterations which it was necessary or expedient to make in the Liturgy, to prepare an outline of an ecclesiastical constitution, and to take steps for procuring the consecration of bishops. The two former were entrusted to commissioners, who entered immediately upon their respective duties;

and on the subject of the latter a respectful and affectionate petition was addressed to the Archbishops and Bishops of England, requesting them to confer the episcopal character on such persons as might be recommended by the several states. It was resolved to hold another general convention in June, 1786, and once in three years for ever after. To this the Church in every state was to send a deputation consisting of not more than four members of each order; each state having one vote, and the decision of the majority being conclusive. The Book of Common Prayer, &c. was to be published with certain alterations; the Bishops of those Churches who had acceded to the articles were to be *ex officio* members of the convention; and they were to be elected in each state according to its individual rules and orders. They were to confine the exercise of their office to their respective jurisdictions; and they were amenable, with the rest of the clergy, to the authority of the convention of the state to which they might belong. Provision was made for the admission of the Episcopal Churches in the other states of the Union; and it was determined that no person should be ordained, or permitted to officiate as a clergyman, until he had signed a declaration of his belief in the truth and sufficiency of the Holy Scriptures, and engaged to conform to the doctrines and worship of the Protestant Episcopal Church, as set forth in the Book of Common Prayer and Administration of the Sacraments.

At the meeting in June, 1786, the first subject which came under consideration was the answer that had arrived from England. It was signed by the Archbishops, and nearly all the Bishops, and expressed the greatest satisfaction at the request that had been preferred, and perfect readiness to comply with it, as soon as the laws would permit; stipu-



lating, at the same time, for a previous examination of the altered prayer-book, and for a right to withhold the consecration, if the changes should appear to involve an essential departure from the doctrine or discipline of the Church of England. It was resolved to assure their Lordships, that the rumours which had reached them upon this subject were devoid of foundation; and to furnish them with authentic documents for the establishment of the fact. And a committee was appointed to correspond with the English hierarchy, and with power to call a general convention whenever they should think it necessary. This convention was accordingly assembled in the October following at Wilmington, in the state of Delaware, and deputies again attended from the fore-mentioned states.— They entered immediately upon the consideration of several very important letters, which had been received from the Archbishops of Canterbury and York. These prelates commenced by saying, that they observed with much concern, that if the essential articles of their common faith were retained, less respect was paid to the Liturgy than they were prepared to expect; that two of the confessions of the Christian faith had been entirely laid aside; and that even in the Apostles' creed, an article was omitted which had been thought necessary in early ages, with a view to a particular heresy, and had since received the sanction of universal approbation. They farther stated, that they had nevertheless prepared a bill which would enable them to consecrate the American Bishops without transgressing the laws; and it is announced, in a subsequent letter, that this bill had passed. They next advert to the qualifications which are indispensable to a due discharge of the episcopal functions; and having explained and praised the caution with which the Church of England confers holy

orders, they admit that such part of their practice as concerns the personal examination of the candidates, cannot be enforced in the case of Bishops, without diminishing that reverend estimation in which they ought to be held; that with respect to subscription, they will be satisfied with that which has already been explained, but they most strongly recommend, as a means of removing an obstacle to the success of the negotiation, that previously to such subscription, the Apostle's creed be restored to its integrity; and they request, as a proof of the attachment which has been professed for the English Liturgy, that the two other creeds should have a place in the book of Common Prayer, even though the use of them be left discretionary; and they still further observe, that the mode of trying the clergy is a degradation of the clerical, and still more of the episcopal character. On the subject of testimonials they are also very decided; thinking it necessary that the candidates for episcopal consecration should bring certificates both from the general, and from their respective national conventions. The requisite forms are subjoined, and it is worthy of remark, that they were not only adopted upon this occasion, but that they also were embodied into the canons of the Church, and make a part of the prescribed requisites to this very day.

This judicious and conciliatory letter produced considerable effect. The clause in the Apostles' creed, "he descended into hell," was restored to its original situation; the Nicene creed was also inserted after the fore-mentioned confession, and it was left to the minister to use whenever he pleased. With these concessions, the convention hoped that the English prelates would be satisfied; and a letter of the president describes them as comprising whatever could be done towards a compliance with their wishes and advice, consistently with local cir-



cumstances, and the peace and unity of the Church. The general convention was also informed, that Dr. Samuel Provost had been nominated Bishop by the convention of New York, Dr. William White by that of Pennsylvania, and Dr. David Griffiths by that of Virginia.

The consecration of the two former took place in February, 1817, and was duly certified to the general convention which assembled at Philadelphia in July, 1789; but Dr. Griffiths relinquished the office to which he had been appointed. An address of thanks was voted to the Archbishops of Canterbury and York for their good offices in procuring the aforesaid consecration; and the new Bishops were speedily called upon to increase their number. The clergy of Massachusetts and New Hampshire having elected the Rev. Edward Bass their Bishop, applied to the Bishops in the states of Connecticut, New York, and Pennsylvania, to afford their united aid in consecrating Mr. Bass, and canonically investing him with the Apostolic office. The Bishop in Connecticut was Dr. Seabury, who had received consecration from the Episcopal Church of Scotland; and who subsequently produced a list of the consecration and succession of the Scotch Bishops since the Revolution in 1688, in proof of the validity of his own consecration. That validity, after some discussion, was unanimously acknowledged, and the Episcopal Churches, both in Connecticut and Massachusetts, were invited to a conference in the ensuing September. And in the mean time, ten canons were drawn up, and ratified for the government of the Protestant Church; and the general constitution was farther amended and improved. The canons prescribe the testimonials which are to be produced by Bishops elect, and by candidates for Holy Orders; and require that the convention of each Church shall appoint a standing committee, to superintend the eccle-

siastical affairs of the diocese, whenever the convention may not be sitting. The principal alteration in the general constitution consists in permitting the Bishops, when three or more of them are present, to form a house of revision; with a power to reconsider the acts which have passed the general convention, and to remit such as they think fit to that body; by whom, however, they may still be enacted, with the concurrence of three-fifths of their members. It was also determined, that at every trial of a Bishop, one or more of the episcopal order should be present, and that none but a Bishop should pronounce sentence of deposition or degradation from the ministry on any clergyman.

Bishop Seabury, and the deputies from Connecticut and Massachusetts, attended the convention in September; and it having been determined by that body, that in all future general conventions, the Bishops, when there were three or more of them present, should form a separate house, with a right to originate and propose acts for the concurrence of the deputies; and that they should have a negative upon all acts that had passed the house of deputies, unless four-fifths of them persisted in proposing it: these improvements having been made at the instigation of Bishop Seabury, he and his colleagues agreed to the constitution of the Church, and took their seats as members of the convention. It was occupied during the remainder of its sitting with reconsidering the alterations in the book of Common Prayer, and making farther additions to the canons of the Church. The same business was resumed in the next general convention, which assembled at New York in September, 1792. The Episcopal Church in Rhode Island was admitted into union in that session; and a scheme was adopted for the establishment and support of missionaries, to preach the Gospel on the frontiers of the United States. A list was

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also formed of all the clergy in the union, and their numbers amounted to one hundred and fifty-six, exclusive of those in New Hampshire and Massachusetts, from which no list had been delivered.

No event of any consequence occurred in the convention of 1795. As the deputies from several Churches were unable to attend, it was resolved farther to postpone the consideration of the articles of religion; but notice was given that their adoption would certainly be proposed in the next general convention. It met at Philadelphia in 1799; when it was determined, after some opposition, that such articles should be framed; and a committee was appointed to prepare them; but it was found difficult to complete them in the short space of one session, and the subject stood over to the convention of 1801. That convention rejected the seventeen articles which had been previously proposed, and which contained considerable alterations from the thirty-nine articles of the Church of England, intended apparently to prevent the possibility of understanding them in a Calvinistic sense; and the thirty-nine articles were adopted with a few alterations and omissions: the article on the creeds omits all mention of the Athanasian creed; the 21st is left out as of a local and civil nature, and the 35th, 36th, and 37th are adapted to the American Church and government. Their Prayer Book was thus at length completed, after more than ten years consideration and delay. In all material points it agrees with our own; but in the service for the administration of the Lord's Supper, it approaches more to the form which is contained in king Edward's first book, and which was inserted by Archbishop Laud in the Scotch Episcopal Liturgy, than to that which is in use among us now. There is also added a set of select Psalms, which may be used at the

discretion of the minister, instead of the Psalms for each day of the month. Forms for the visitation of the prisoners, for thanksgiving for harvest, for the consecration of churches, and for family worship, are also added: and on the whole there is every reason to feel satisfied with the compilation, and to rejoice in the prudence and piety of its authors.

The principal business which appears to have been transacted between 1801 and 1814 was a gradual enlargement and revision of the canons, the concession of an absolute *veto* to the house of Bishops, the institution of regular triennial reports upon the condition of the Church, and the publication of a pastoral letter to the members of their communion from the Bishops assembled at each convention. Three of the latter are contained in the second appendix to the volume before us, and abound with most admirable information and advice. The first, which appeared in 1808, after recapitulating the providential escape which the Episcopal Church had experienced at the revolution, and after congratulating its members upon the unanimity and moderation with which its discipline and public formularies had been composed and embraced, reminds the Church that it is bound especially to be grateful for the advantages which it enjoys with respect to doctrine, worship, and discipline, and proceeds to enforce the necessity of making due use of its privileges and exhibiting the result of them in an holy life and conversation. On the first head we are presented with the following remarks:

"In regard to doctrine, although it would be foreign to the design of this address, to display to you the whole body of Christian truth, as affirmed in the articles of our Church, yet we think ourselves called on by the occasion to refer to some points, the contrary to which are the most apt to show their heads among persons

calling themselves of our communion. For the guarding of you, therefore, against that great danger, we affectionately remind you, that whatever derogates from the divinity of our blessed Saviour, or from the honour due to the Holy Spirit, with the Father and the Son divine; that whatever detracts from our Lord's sufferings on the cross, as a propitiatory sacrifice for sin; that whatever supposes man in himself competent to his salvation, or to any advance towards it, without the grace of God going before to dispose him to the work, and concurring with him in the accomplishment of it; also, that whatever describes the favour of God in this life and the happiness which he offers us in the other, as the purchase of human merit, or any thing else than of the free grace of God in Christ, and through the merits of his death; still, in connection with its end, which is the bringing of us to be holy in heart and in conversation; in short, that whatever is in the least degree infected with the poison of the recited errors, was intended to be guarded against by our Church, in her decisions in regard to doctrine.

"We are not ignorant of the prejudices, which represent all ecclesiastical decisions on these, and the like points, as the arbitrary acts of man interfering with the word of God revealed in Scripture. And we are ready to acknowledge that, did this charge lie, the matter censured would be not only presumptuous in itself, but especially inconsistent in a Church which has so explicitly declared her sense that the Scriptures contain all things necessary to belief and practice. Let it then be understood, that we disclaim all idea of adding to the word of God, or of its being infallibly interpreted by any authority on earth. Still it lies on the ministers of the Church to open to their flocks the truths of Scripture, and to guard them against interfering errors. What then, is the making of a declaration of the sense of the church, but her doing that as a social body which must be done by her pastors individually, although, as may be supposed, in some instances not with due judgment and deliberation. It is evident, indeed, that this does not answer the objection in another shape in which it meets us—the supposed hardship laid on those who are otherwise minded than as the standard may have prescribed. Still the Church exercises in this matter no power but such as must be exercised by every minister in his individual capacity, under the danger of great abuse, the effect of there being always the interference of discretion, and sometimes that of passion. To go no further than to the few evangelical truths

which have been referred to, there is no faithful minister of Christ who will endure the denial of them, in a Church under his pastoral care, and in circumstances in which there shall be no authority superior to his own for the remedying of the evil, and not exercise that authority within its reasonable limits, in order to defend his flock from errors. Thus there would, and ought to be, accomplished by the individual, in the event of the silence of the Church, what she has rescued from arbitrary will, and made the subject of deliberate law.

"While we exhort all to sustain the evangelical truths found in the articles, as deduced from Scripture, and attested by the earliest ages of catholic Christianity, we would particularly impress on the clergy, not only a sufficient frequency in professing to their hearers the same truths, but also to manifest their salutary influence on all the other subjects of their public administrations. We are aware of the interference of this advice with the opinion that mere morals are the only suitable topics of discussion, and the only ends of exhortation, in discourses from the pulpit. Far be from us the thought of assigning to morals, considered as comprehending not only a correct course of conduct, but a holy state of heart, a subordinate rank in the scale of Christian endowment. For what is morality, thus defined, but the living godly, righteously, and soberly, in this present world; which an apostle has pronounced the very end for which the grace of God, bringing salvation to all men, hath appeared. But when we take, in connection with the subject, the depravity of the human heart, when we recollect the influence of this wherever the Gospel is unknown, as well on the theory of morals as on practice, and when there are many evidences before our eyes, how little there is in the world adorned by the attribute of moral virtue, in any other association than as embodied with, and growing out of, the high and leading sense of revelation, we suppose a fallacy in every modern scheme of religion, which professes to make men virtuous, without the motive to virtue supplied to them in the Gospel; and we think, that, in every endeavour of this sort, in which infidelity is not avowed, we discover it in disguise."—P. 354.

The subject of worship is treated in the same plain and sensible manner; and the advantages of social devotion, and of a precomposed form of prayer, are shortly and cor-

rectly laid down. On discipline, of which such inadequate notions now prevail in this country, the American Bishops speak in the following terms :

"From worship we proceed to discipline. And here we wish our clerical and our lay brethren to be aware, as, on one hand of the responsibility under which we lie ; so, on the other, of the caution which justice and impartiality require. The Church has made provision for the degradation of unworthy clergymen. It is for us to suppose that there are none of that description, until the contrary is made known to us in our respective places in the manner which the canons have prescribed. And if the contrary to what we wish is, in any instance to be found, it lies on you, our clerical and lay brethren, to present such faulty conduct, although with due regard to proof, and, above all, in a temper which shows the impelling motive to be the glory of God, and the sanctity of the reputation of his Church.

"While we are not conscious of any bias, which under an official call would prevent the conscientious discharge of duty, we wish to be explicit in making known to all, that we think it due to God, and to his church, to avoid whatever may sanction assumed power, however desirable the end to which it may be directed. We have at least as weighty reasons to restrain us from judging without inquiry, and from censuring without evidence of crime. These are ends to which men of impetuous spirits would sometimes draw. But we would rather subject ourselves to the charge of indifference, however little merited, than be the means of establishing precedents, giving to slander an advantage against which no innocence can be a shield : and leaving to no man a security, either of interest or of reputation. Although we have no reason to complain that sentiments in contrariety to these prevail among us to any extent, yet we freely deliver our sentiments on the subject, in order to give us an opportunity of calling on all wise and good men, and we shall not call on them in vain, to aid us in resisting, wherever it may appear, that mischievous spirit which confounds right and wrong, in judging of the characters and of the rights of others.

"We should not discharge our consciences, could we be on this part of the subject, without declaring, unequivocally, our hope that the time will come when there shall not be acknowledged, even as nominally, of our society, any person of an immoral life and conversation. We are not

unapprized of the property of the Christian Church, stamped on it by the hand of the author, that it was to comprehend the opposite characters of good and bad, until the appointed time of an eternal separation. But this, as is evident, relates to the hearts of men, which cannot be known to one another. Every notorious sinner is a scandal to the Church of Christ, although he may be less guilty in the sight of God than some hypocrite, whose depravity lies concealed within her pale. Still it must be acknowledged that there is no Christian work more full of embarrassment than the one here referred to. And we freely confess, that it were better left undone for ever, than to be accomplished at the expense of the violation of impartiality, much more of the gratification of malice. Still the presenting of this object to your view is what the integrity of the Christian economy requires of us, until it can be brought about, let us, at least, fence the table of our Lord from the unhallowed approach of every ungodly liver. And while we address this admonition especially to our brethren of the clergy, we rejoice in the conviction that there is no part of their duty which they can execute, if it be done with a good conscience, and with prudence, to the more entire satisfaction of the people generally. For there are few, perhaps none, disposed to tolerate the profanation of an ordinance, of which there is, on the part of so many, a neglect.

"But while we thus admonish our brethren of the ministry to guard against the profanation of the Eucharist, we ought not to lose the opportunity of exhorting them to increase the number of the attendants on it, as by all proper means, so especially by opening the nature of the apostolic rite of confirmation, and by persuading to an observance of it. Were it an institution of human origin, we should admire it for its tendency to impress on persons advancing to maturity, a sense of obligations resting on them independently of their consent in this ordinance voluntarily given. But we remind our brethren, knowing, that they agree with us in the opinion, that it was ordained and practised by the Apostles of our Lord and Saviour Jesus Christ ; and that in the ages immediately subsequent to the age of the Apostles, it was one of the means of exciting to the sublime virtue which adorned them. Let us remember, that the same grace first given in baptismal regeneration is increased and strengthened by confirmation. And let us extend the use of this holy and apostolic rite, as one of the first principles of the Christian religion, and a

great mean of leading on towards that perfection of Christian morals which is its object." P. 359.

They then strongly recommend every possible attention to extending Christian preaching and worship to the states recently risen, and still rising, within the republic; and conclude with fervent exhortations to a godly life.

The second Pastoral Letter is the shortest and least important; yet it comprizes many valuable directions to the clergy, respecting a punctual compliance with their canons, respecting the due preparation of young people for receiving the rite of confirmation, and the kindred and inseparable subject of catechetical instruction. It adverts also to the impropriety of signing testimonials for Orders without an entire conviction of their truth; and it calls upon the laity to enable the Bishops to take cognizance of any scandalous conduct of which the clergy may be guilty, by making it the ground of a formal complaint.

The last Letter, viz. that of 1814, may be considered as the most important; for it contains a view of the present state of religion in America, drawn up by those who are in possession of the best materials for examining it; and it points out wants and deficiencies in which our own Church unhappily participates, together with some of the sources from which they may possibly be supplied. After a brief introduction, the letter proceeds as follows:—

"One branch of the encouragement referred to, is the visible decline of infidelity, and the growing disrepute attaching to activity in its cause. It is within the memory of most of the present generation, when that destroyer of human happiness broke in like a flood on civilized society, as well in the New as in the Old World, threatening destruction to all its best interests; although with the boast of introducing a new era, relieved from prejudices of former times, and embellished by improvements, not heard of before, in public policy and in private morals. In this threatened revolution there was nothing

new in the line of argument, so that the defenders of the Christian revelation had need of no other than the old stores of answers to objections which had been made at different times, during the lapse of ages. Whatever there was of novelty in the event arose from an extraordinary combination of circumstances in the political concerns of nations, which produced an imaginary alliance between projected improvements in civil policy and the eradicating of religion, under the name of superstition, whereby whatever was corrupt or unreasonable in the former line was supposed to be upheld. Under gigantic struggles for the reformation of political abuses, there rose into notice and into power a species of philosophy which proclaimed war with religion generally, and with Christianity in particular; and very extensive were the ravages which happened in consequence, in every line wherein human happiness, either temporal or spiritual, is concerned. The issue, which we hold out as a subject of congratulation, although not without painful sensibilities on account of intermediate mischief, is an opening of the public mind to the shallowness of the pretences by which so many have been deceived and demoralized.

"It is more and more confessed, that religion enters essentially into all the interests of individuals, of families, and of states: and while some are induced, on that account, to encourage it with a view to public order and private morals, doubtless a prevailing sentiment to this effect must lead others to contemplate the important subject, as it is a manifest bearing on the interests which will remain, when the present state of things shall be for ever at an end. For when we suffer ourselves to proceed in the correct reasoning, which ascends from what we observe and know to causes competent to the producing of it, we cannot but perceive that the benefits resulting from the due exercise of the religious principle, are evidence of its being given by the great Author of nature for the government of the human mind. The consequence is undeniable, unless on the pretence that in the contrivance of the present system, its order and its continuance have been provided for by a salutary deception, which yet has been so ingeniously contrived as to escape detection by the discernment of those who cherish a sentiment so foolish and so profane.

"This leads us to remark another article of encouragement, tending more immediately to the same blessed end. We mean



an increased attendance on the duties of public worship, and an increasing desire to provide the means of sustaining and continuing it, over a considerable proportion of the territory of these states. While we ascribe this partly to the detection of the insidious pretensions of infidelity, we cannot but have our eyes open to the fact, that from whatever secondary cause it may happen, there are seasons of religious sensibility, wherein it is more easy than under ordinary circumstances to call the attention of the people to the things which belong to their everlasting peace. It is for the purpose of improving an opportunity of this description that the remark is made: and, accordingly, we invite all serious persons of our communion, and especially the ministers of the Gospel, to avail themselves of existing circumstances for the sowing of the seed of Gospel doctrine, under the hope that through the influences of the Holy Spirit of God it will bear fruit thirty, sixty, and an hundred fold. A considerable addition to the number of our houses of public worship, a growing measure of attendance in them, an extending demand for the Holy Bible and for books on subjects of Christian doctrine tending immediately to practice, and, we hope there may be added, greater liberality for the supply of the wants of those who seclude themselves from all lucrative employment that they may devote themselves to the ministry, are among the favourable appearances, on the ground of which we indulge ourselves in the prospects here intimated. We are aware how easily there may take place counterfeit revivals of religion, and how often it has happened in different times and places. There are now alluded to what have been the effect of violent agitations of the passions, suddenly excited and soon subsiding. We neither aim nor rejoice at such revivals, perceiving nothing like them either in the word of God or in the history of the primitive Church, nor any thing favouring them in the institutions of our own. Accordingly, when we refer to a growing attention to religion, we mean of that cast which is agreeable to truth and soberness, and congenial with the known devotions of our Church. While we thus define the religious profession which we are desirous of perpetuating, we do not set up any institutions as conceiving them to be acceptable to God, any further than as the outward form may be expressive of an inward power. But we do not aim at revivals of religion in a departure from the principles of Christian worship, which we believe to have descended to us from Jesus

Christ and his Apostles, through the channel of the primitive Church of England. On this ground, when we rejoice at what we conceive to be observable within our communion, of an increased interest in religious enquiries and attention to religious duties, we mean to be understood as speaking of these within the bounds which have been defined.

“ Having alluded, under the preceding head, to some extravagancies interfering with the spirit of the worship of this Church, which in some districts of country, wherein there was the want of an intelligent and zealous ministry, have withdrawn many from her communion, it is with great satisfaction that we go on to remark, as another cause of congratulation, a decrease of the disorder. In various vicinities of the United States, wherein our communion was formerly numerous and respectable, for we speak of the subject only as it has a bearing on our own religious interests, there has been a visible decline of the effects of a species of zeal, covering itself with the character of our Church, although not in harmony with her institutions, and no longer continuing to wear her name, than until circumstances sustained it in secession, and often in undisguised hostility. We are not at a loss to discover some of the causes of this inroad existing within ourselves. And although we plead that it was partly owing to a cessation of public ministry, in consequence of events brought about by the providence of God, yet if any should lay a share of the blame on the want of godly and rational zeal, or a holy life and conversation in some of our clergy, we wish to humble ourselves under the charge, and to call on all our brethren of the clergy to do the same, as a body, in proportion as it may be just, and each individual, on his own account, who may be conscious of having given occasion, in any degree, to the resulting evil. Whatever may have been the cause of it, we are persuaded of the fact, that it is on the decline. We know that there are many who feel the loss of the substantial nourishment of doctrine which they had abandoned, and who testify that they have not found in other quarters the satisfaction which they had expected. We anticipate the growth of the sentiment, in proportion as, under the divine blessing, we can send qualified and faithful labourers into the vineyard. We deplore, as a lessening of the prospect of this, every instance in which there may have intruded into our ministry any person destitute of zeal for the work, or any one who may have adopted the scheme of



checking extravagancies extraneous to our communion, by introducing the like to them within her pale; conduct which we expect to see checked, by its being found to be an expedient for the obtaining of popularity, not commonly attended by permanent success, and always contrary to a good conscience." P. 372.

The Bishops urge their flocks, as they are grateful for these blessings, to avail themselves of them with zeal and perseverance; pointing out the strong claims of the newly settled territory upon their Christian liberality and encouragement; and adverting, at the same time, to the many deficiencies which still exist in the old states, with respect to a regular and adequate celebration of divine service. The support of well-disposed young men during their education for the sacred office, is recommended as a very laudable undertaking; and the following cautions are judiciously subjoined:—

"But while we would thus expedite the means of accession to the ministry, we would be far from pressing the subject in such a manner as may incite to the forwarding of expectations of any persons, concerning whom it may afterwards appear, that due attention would have shewn them to be very unlikely to be either useful or respectable. Our stations have familiarized us to two great dangers on the present subject. One is, that the desire of being engaged in the sacred functions, occupies some persons, concerning whom there are manifest evidences, on the one hand, of sincere piety, and, on the other, of such imbecility, as will not suffer us to believe, that they are within the meaning of that qualification of our ordination-service, the being called by the Holy Ghost to this office and ministry. The other case is, that of persons who fancy the clerical profession, sometimes from vanity in the display of talents, real or imaginary, while their characters and their conversation may show, that they have not an adequate apprehension, either of the contemplated character, or of the temper of mind, with which it should be engaged in. However sensible of the disadvantage of the paucity of our Clergy, we do not wish to add to their number by either of these descriptions of persons. On the contrary, we consider the discou-

raging of them as a meritorious act in any members of our Church, who have opportunities to that effect.

"Increased exertion for the building of Churches, and to keep in decent order those heretofore erected, is another matter to be recommended. In a country so much advancing as ours in population, it is evident that a very great proportion of the people must be without the benefit of social worship, unless there be a proportionate addition of houses in which it is to be offered. We appeal to it as an incontrovertible fact, that in general, of the mass of society, in the portion of it who become lost to this great mean of whatever is estimable in every department of social life, there ensues manifest evidence of depravity in their conversation and in their manners. Here is a canker in the body which cannot fail to spread; unless it be subdued by active efforts for the putting of the means of public worship within the power of all. In this debt to the public welfare have not we a share? Have we not also a like debt, to the Church of which we call ourselves members? Certain it is, that very many have left the membership of it because they and their families could not enjoy the means of grace within her pale. It is not improbable that, from the same cause, many have been lost to the Christian profession in whatever shape. The keeping of Churches in decent repair, is so manifest a dictate of propriety, that we should not have mentioned it were not the fact known to us, that in some places there is delinquency in this matter to the dishonour of those to whom it is to be ascribed: since in the vicinity of such neglect, there is scarcely a passing stranger who can forbear to remark severely on the indifference, or the parsimony, which are the causes of it." P. 378.

The address concludes with high encomiums upon the British and Foreign Bible Society, and the Society for promoting Christian Knowledge; and the tracts of the latter are particularly recommended as a store-house, from which may be drawn the religious armour of which the Americans stand in need. After having made so many extracts from these interesting letters, it is hardly necessary to insist upon their merits. We have selected from them almost at random, and much that is important has been overlooked; but

enough has appeared to establish their general character, and to shew that while they are freer from *Americanisms* than the generality of transatlantic compositions, they are also possessed of far more substantial excellence, and are drawn up in a spirit of piety, moderation, and earnestness, which cannot fail to promote the improvement and extension of the Church.

Our notice of this volume is already extending beyond the usual limits, and two very important branches of it are hardly touched, viz. the nature of the canons of which the origin has been briefly described, but which have been altered and enlarged at every subsequent convention, and the reports which have been published latterly respecting the state of the Church. On one subject the canons are certainly defective; they do not prescribe the mode in which the state conventions shall proceed, but leave them to be arranged at the pleasure of their respective members. And as these conventions, and the standing committees, which sit during their recess, are possessed of considerable authority, even where a Bishop exists, and are the sole ecclesiastical rulers when the diocese happens to be vacant, there is, in fact, no security for the uniform administration of clerical affairs. We can easily believe that this inconvenience is not unperceived; and it has been the commendable practice of the American convention to proceed with measured steps, and to put up with what was sufficient when what was preferable could not be obtained. But still we trust that at some future day they may be able to remedy this defect, and thus put the finishing hand to a system which is already so valuable. The election of Bishops still continues on its original footing; no diocese containing less than six officiating presbyters is permitted to choose one; and no person can be consecrated until he

is thirty years of age. Deacons orders are not conferred before the candidate is one and twenty, nor priests before he is four and twenty years old. A year's notice of his intention to apply for deacon's orders is required to be sent by every candidate to the Bishop of his diocese: and this notice is not counted valid until it has been backed by testimonials from the standing committee. In general no person can be ordained until he has shewn that he is well acquainted with the Holy Scriptures, can read the New Testament in the original Greek, and give an account of his faith in the Latin tongue; and he is also expected to have a competent knowledge of natural and moral philosophy and church history, and to have paid attention to composition and pulpit eloquence; and it is declared desirable that every candidate should be acquainted with the Hebrew language. But the Bishop, with the unanimous consent of the standing committee, may dispense with the knowledge of the learned languages in consideration of other qualifications peculiarly fitting their possessor for the Gospel ministry. Four different examinations are assigned to the candidate for deacon's orders, at each of which he is to produce and read a sermon of his own composition. And a farther examination is undergone before priest's orders can be obtained. A candidate for the latter must produce a satisfactory certificate of his having been engaged by some congregation, and that they will allow him a reasonable support; unless he is engaged as a professor in an incorporated academy, or his ordination is requested by the standing committee: and every deacon remains subject to the regulation of the Bishop by whom he was ordained, or of the ecclesiastical authority of the diocese in which he resides. When a Bishop rejects the application of any candidate for orders he is bound to

give immediate notice to every other Bishop, or diocesan committee. Episcopal visitations and confirmations are triennial. On the election of a minister into any church, or parish, the churchwardens certify the same to the Bishop; and if he be satisfied that the person so chosen is a qualified minister of the church, he transmits the certificate to the convention; and proceeds to institute the nominee, if he be already in priest's orders, according to an office which has been provided for the purpose. If the nominee be a deacon he must receive priest's orders before institution can take place. No minister, after institution, can be dismissed from his cure without the concurrence of the ecclesiastical authority; nor can he quit his congregation against their will, except upon similar terms. Controversies between ministers and their parishioners are submitted to the Bishop, and he is at liberty, if he judge that such controversy is incurable, to recommend the rector to resign his title upon reasonable conditions; and the penalty for refusing obedience to such a recommendation is suspension in the case of the minister, and in that of the parishioners exclusion from a seat in the convention. The canons contain no rules for the maintenance of the clergy; and we presume, therefore, that it varies in every state, if not in every parish. In some instances we are aware that there is a regular fund for this purpose, in others it depends upon voluntary and accidental contributions received and allotted by the vestry of the parish. On the whole it is, probably, very inadequate to the necessities of the Church, and ought to be numbered among the most formidable obstacles to its progress.

A regular course of ecclesiastical studies has been established by the house of Bishops, and it does not appear to differ in any material

point from that which would be recommended to an English candidate for holy orders. A list of books is also published for the benefit and assistance of such as have the means of procuring them; and in addition to the works which have been enumerated by the Bishop of Lincoln, in his *Elements of Christian Theology*, it contains the sermons of Bishops Pearce, Wilson, Horne and Porteus, of Doctors Jortin and Brady, of the American Bishops Seabury and White, Bishop Horne's *Commentary on the Psalms*, the works of Jones of Nayland, Nelson's *Fasts and Festivals*, and several others. No student can be ordained without being fully qualified to pass an examination at least in the following works, Paley's *Evidences*, Mosheim, with a reference to Hooker for *Episcopacy*, Stackhouse's *Body of Divinity*, and Mr. Reeves on the *Common Prayer*, the *Constitution and Canons of the Church*; nor unless he be possessed of that proficiency in the study of some approved commentator on Scripture, which may enable him to give an account of the different books, and explain such passages as may be proposed to him. In the hopes of rendering this system more complete and beneficial, it was determined in the convention of 1814, that the Bishops and standing committees should be requested to consult and report upon the expediency of establishing a theological seminary, under the general authority of the Church; and we hope that such a plan will be carried into effect.

A few words must still be added upon the condition of the Church in each diocese. In the states of Massachusetts, Rhode Island, and Vermont, the general appearance of the Church is encouraging, and the confirmations in three years amount to 1504. In Connecticut there is a decided improvement in numbers and piety, and the confirmations in

two years were 464. The congregations in the diocese of New York are very numerous and respectable, and they are well supplied with ministers. The confirmations in 1812 and 1813 amount to 1600. No less than seven Churches have been consecrated during the same period. Four missionaries have been employed in the part of the state west of Albany; the canons of the Church are faithfully observed, and the congregations increase in attachment to it, in numbers, and in piety. In New Jersey there are twenty-seven duly organised congregations, but only seven of these enjoy the constant services of their clergy, and the whole number of officiating ministers is nine; but attention to the concerns of religion is certainly on the advance. The confirmations in Pennsylvania appear to increase with rapidity: in 1811 they were 61, in 1812, 306, and in 1813, 581. The Churches in Delaware and Maryland are in a state of great depression: the former, with eleven congregations, has only two resident ministers; and in the latter, with the exception of Baltimore and George Town, the livings are quite insufficient for the support of the clergy. But in both states there is an increasing demand for ministerial services, and it is hoped that they may soon be obtained. The Virginian Church, which had once been in a flourishing condition, has fallen into a deplorable state. Nothing can exceed the scenes of desolation which have been witnessed there. It appears, however, that of late there is a great improvement in the public mind, and nothing more seems to be now wanting, under the blessing of God, than active and faithful ministers, to restore the walls of their Zion. South Carolina had experienced a somewhat similar fate; yet as it had never fallen quite so low as Virginia, so it seems to be rising again with greater rapidity,

The confirmations in 1813 were 516. The rubricks and canons also are strictly observed; and in the words of the Bishop, as near an approach to the happy state of perfect unity and concord, as is compatible with the condition and infirmities of man, is, through the good blessing of God, enjoyed in that diocese.

Such then, in 1814, was the condition of the Protestant Episcopal Church in the United States of America; and the inference to be drawn from it, is, in the first place, highly favourable to our own established religion, by proving that it can flourish under the most accumulated disadvantages; and that it does not owe its success, as the dissenter and the sceptic would insinuate, merely to its alliance with the powers that be. In the second place, the benefits of that alliance are equally manifest; for the American Church, supported at one time with constancy and zeal, sinks at another, and is almost annihilated; and the carelessness or misconduct of a single individual threatens to destroy the religion of a diocese.—If the congregations disperse, there are no land-marks by which they can re-assemble; and if the general character and education of the people shall improve, there are no funds which will enable the clergy to make a similar advance, or to obtain and preserve that degree of learning and knowledge, which will be necessary to procure respect and attention. If the liberality of the more opulent members of the episcopal communion shall induce them to found colleges, and to build and endow churches, the progress which we have described will be permanent; if not, the very existence of the society must be perpetually in danger, and our American brethren will encounter a struggle of indefinite length, and of which the result is very hazardous, and very uncertain.

*The Chronology of our Saviour's Life, or an Inquiry into the true Time of the Birth, Baptism and Crucifixion of Jesus Christ. By the Rev. C. Benson, M.A. of Trinity College, Cambridge: Author of an Inquiry into the Sacrament of Baptism. Cambridge. 1819. Pp. 343.*

THE auspices, under which this work appears, are such as entitle it to very considerable attention. It is dedicated to the Rev. John Kaye, D.D. Regius Professor of Divinity in the University of Cambridge, and in a brief advertisement,

"The author begs leave to express his thanks and acknowledgments to the syndics of the University press, for their kindness and liberality in undertaking to defray the expence of printing the following work."

These acts of academical patronage are not of such frequent occurrence, as to allow a suspicion that they are ever conferred without a mature consideration of the importance, and a competent knowledge of the merits of the work which they are intended to distinguish. It might be sufficient to assume these points, and to recommend the present publication on the mere authority of its patrons: and it is with the most cordial approbation of their judgment, and of their liberality to the author, that we proceed to analyse this scheme of evangelical chronology, and to put the reader in possession of the principal parts of the argument which it contains. The difficulty of this attempt is considerably abated by the distribution of the matter into chapters, and into sections, embracing the more minute points of the question. The general subject is clearly announced in the title. The more particular topics of discussion are: Chap. I. Nature and Importance of the Inquiry. Chap.

II. The Vulgar Æra, and the Death of Herod. Chap. III. Probable date of our Saviour's Birth, comprehending Sect. 1. the probable Year, and Sect. 2. the probable Month of that Event. Chap. IV. Difficulties attending the probable Date of our Saviour's Birth. Sect. 1. To what Taxing St. Luke (ii. 1, 2.) does not: Sect. 2. to what he does *probably* allude. Sect. 3. The Date of the Taxing to which St. Luke probably alludes. Sect. 4. An Objection to the Correctness of the preceding Calculations and Dates considered and answered. Chap. V. The probable Date of our Saviour's Baptism. Chap. VI. Difficulties attending the probable Date of our Saviour's Baptism. Sect. I. S. Luke computed the fifteenth Year of the Government of Tiberius from the Date of his Proconsular Empire. Sect. 2. Pontius Pilate was Governor of Judea in J. P. 4739. Sect. 3. Considerations upon John ii. 20. Chap. VII. Probable Date of our Saviour's Crucifixion. Sect. 1. Duration of our Saviour's Ministry. Sect. 2. Probable Year. Sect. 3. Probable Month and Day of our Saviour's Crucifixion. Conclusion. Chronological Table.

There can be little doubt of the importance of an inquiry, which professes to explain any part of the sacred history, and to remove objections which have perplexed, or may perplex, the faith of believers, or lead them to doubt the truth and authenticity of the sacred records. The alleged errors of scriptural chronology are one of the points, upon which infidels have always been prone to insist. The exception is not one, which alone, and by itself, will shake the faith of such as have been duly instructed in the evidences of its divine authority, and have never doubted of its truth; but it may have a fatal effect upon those, and they are very many, whose religious education has been neglected, and who may be tempted,



without adequate preparation, to listen to the objections of unbelievers.

"Any man, therefore, and any young man, especially, who commences his investigation of the truth of Christianity, by directing his attention, as is generally the case, to the doubts with which it has been assailed, and the difficulties with which it is in many parts attended, will receive a very improper bias against the arguments by which it may be maintained. For his first, and, therefore, strongest impressions, having been those, which teach him the possibility of the Gospel's being false, he will be imperceptibly led to magnify every objection against a system, which he cannot but perceive so unrelentingly condemns the indulgence of every passion, and his impartiality being injured by the contemplation of the weaker parts of its evidence, its very strongest proofs will afterwards descend with less than their due weight, into an imagination irritated and pre-occupied with the habit of doubt. Thus to him varieties will appear contradictions, and contradictions be construed into falsehoods; and should he find or fancy the date assigned by St. Luke for the baptism of Christ, to be absolutely irreconcilable to other historians, the mistake will seem to his prejudiced understanding, to involve the genuineness and authenticity of the whole of the New Testament, and throwing Christianity aside, he will resolve, perhaps, never again to trouble himself with the difficulties of a system, of the falsehood of which he will imagine, that he has been thoroughly and rationally convinced." P. 6.

There are others, whom these difficulties may not lead to a general renunciation of their Christian profession, to whom they may nevertheless give a fatal bias in favour of the Socinian creed. It is known, that on the imputed impossibility of reconciling the chronology of St. Matthew with that of St. Luke, the Socinians, against all the internal evidences of manuscripts and versions, dispute and reject the genuineness of Matthew i. 17.—ii. 23. and of Luke i. 5.—ii. 52. and the truth of the doctrines which those chapters contain.

"In the twelfth page of the 'Calm Inquiry' we meet with the following remark: \* From Luke iii. 1. compared with verse

23, it appears, that Jesus was born fifteen years before the death of Augustus\*, that is, at least two years after the death of Herod, a fact which completely falsifies the whole of the narrative contained in the preliminary chapters of Matthew and Luke.' This is his (Mr. Belsham's) most prominent objection to the immaculate conception. The rest, without this, are weak and inconclusive, depending upon this as their original foundation; so that if we can once fairly account for those contradictions which appear to exist, and harmonize the relations of the two Evangelists with each other, and with the writers of profane history, we shall have done something to destroy his frail and feeble fabric of doubt, and have contributed something to establish a doctrine, which as it has been generally opposed by Socinian writers, may not improperly be considered as in some measure subversive of the Socinian scheme.

"But be this as it may, there are other and independent grounds, upon which it may be maintained, that the elucidation of the chronology of the Gospels is worthy of all the attention it has hitherto received. To preserve a general resemblance to the scenes and period in which the actions recorded are laid, is a quality at once common to the poet and historian, to the writer of fiction and of truth. The leading features of any time, or place, or characters, cannot be mistaken, and may easily be preserved. But to extend the likeness to the minutest particulars, is beyond the power of the most careful inventor; and intentionally to insert an apparent contradiction, which it would demand the labour of centuries to remove, is more than can be expected, even from the most finished artifice. Such a proceeding would infallibly defeat the object of imposture, which necessarily aims at immediate success. Whoever, therefore, shall be able to point out the method, by which the harmony between the narratives, contained in the two opening chapters of St. Matthew and St. Luke, may be clearly established, and the dates which they have separately assigned to the birth and baptism of Jesus, be shewn to correspond with the dates assigned by the Roman and Jewish historians, to the events with which they are connected, will have conferred an essential benefit upon Christianity and mankind, by pre-

\* "This is a *petitio principii* not unusual with Socinian writers."



cluding the use of a very favourite objection to the accuracy of the Evangelists, and affording, at the same time, one of the strongest examples of minute resemblance, and undesigned coincidence." P. 8--13.

The principal point, from which the author deduces the chronology of the New Testament, is the death of Herod. It is recorded by the Evangelist, that our blessed Lord was born "in the days of Herod the king;" and it is commonly objected, that if he attained the age of thirty years, in the fifteenth year of Tiberius, he could not have been born in the days of Herod the king; at least according to the common computation. That computation is "decidedly wrong," because it fixes the time of our Saviour's birth to December 25, of the 753rd year of Rome, or of the Julian Period, 4713, whereas it is impossible to extend the reign of Herod beyond the year, U. C. 751, i. e. of the Julian Period, 4711.

To remove this difficulty, it is necessary to ascertain the real date of the death of Herod: and for this purpose Mr. Benson enters into an elaborate examination of the circumstances of his reign, recorded by Josephus, and especially of the events which marked its conclusion.

"The commencement of Herod's reign, then, is to be dated from the summer or the autumn of the J. P. 4674; and he reigned, according to Josephus, 37 years after he was declared king by the senate of Rome; that is, he did not reign less than 36, nor more than 38 years.

"July, J. P. 4674, the *earliest* commencement of Herod's reign + 36 years its *shortest* duration = July, J. P. 4710. December, J. P. 4674, the *latest* commencement of his reign + 38 years its *longest* duration = December, J. P. 4712. The month of December, J. P. 4712, is, therefore, the *latest* period to which we can assign the death of Herod, and July, J. P. 4710, the *earliest* by the same method of computation. The former of these conclusions, which fixes the death of Herod *before* the end of December, J. P. 4712, has been universally allowed. To the latter,

which, upon precisely the same grounds, attributes the same event to a period *subsequent* to July, 4710, it is strange to say, that considerable opposition has been raised." P. 21.

"It is certain that Herod was alive on the 13th of March, J. P. 4710. This may be undeniably proved from the testimony of Josephus, combined with one of the most unequivocal of all chronological marks, the astronomical calculation of an eclipse of the moon." P. 22.

"This eclipse has been almost universally decided by the best writers upon the subject, to be that which occurred on the night of the 13th of March, J. P. 4710, and hence it necessarily follows, that on the 13th of March, J. P. 4710, Herod was alive.

"The passover of that year is computed to have fallen on the 11th of April, and it is certain, from the tenor of Josephus's narrative, that Herod died no long time before *some* passover. It is also plain from the report which prevailed, that Herod was dying or died, on the 13th of March, J. P. 4710, that his disease had made *some* progress at that time. The question, therefore, to be determined is, whether Herod's death took place before the passover *next after* the 13th of March, J. P. 4710; that is, between the 13th of March and the 11th of April, J. P. 4710; or whether he did not continue under his disease until a short time before the passover, J. P. 4711, or J. P. 4712." P. 23.

The use of the algebraic signs affords a good indication of the force and precision of Mr. Benson's reasoning. Cautious and circumspect, he makes no assertion without proof: he neither eludes the difficulties, which the advocates of other opinions occasionally throw in his way, nor suffers them to pass without refutation. Josephus is the principal authority upon which he relies in this chapter; and he comments upon his text in a very masterly manner, and reconciles with his interpretation such other passages of the Jewish historian and of Dio, as may seem to conflict with his opinion. The whole chapter is rendered highly interesting by the variety of historical anecdote with which it abounds, and the summary of the argument is,

"1. That Herod could not have died before the passover, J. P. 4710, because he could not then have entered upon the 37th year of his reign, according to the express and reiterated testimony of Josephus. 2. That he could not have survived the commencement of the year J. P. 4712, because if he did, Archelaus could not have completed the eighth year of his reign, when banished in J. P. 4719. 3. That Herod did die a short time before *some* passover, and, consequently, must have died before the intermediate passover, J. P. 4711." P. 53.

The death of Herod is thus assigned, and consequently the days of Herod, within which our Lord was born, are limited to the passover which occurred in J. P. 4711. We are thus introduced to the subject of the third chapter, which comprehends the probable date of our Saviour's birth, and involves two questions, how long it *must*, and how long it *may* have preceded the death of Herod. The author proceeds in resolution of the first question to ascertain the probable year, and of the latter, the probable month of our Saviour's birth. On the first question his reasoning is principally and almost exclusively scriptural, and the leading purpose is to ascertain the time of the arrival of the magi at Jerusalem, which he establishes by a series of very natural and just observations upon the records of the Evangelist and of Josephus, the result of which is, that the magi arrived in Jerusalem *before* February 13, J. P. 4710. Their arrival at Jerusalem he considers to have been a proximate occurrence with the birth of Christ, collecting his argument from the narrative of St. Matthew, and confirming it on the authority of Justin Martyr. Mr. Benson here refers to the original text of St. Matthew, and seems to propose a doubtful and gratuitous interpretation of the word γινώσκειν, as if it were the actual question of Herod: Πῶς ὁ Χριστὸς γινώσκει; Where is the Christ born? If Herod really asked this question, and made inquiry into a matter of

fact, would he not have spoken in a different tense γινώσκω, which occurs wherever the birth of Christ is spoken of as a fact, e. g. τὸ Ἰησοῦ γεννηθέντος—πῶς ἴσται ὁ τευχθεὶς—εὐαγγέλιον σὺν τῷ. Matthew ii. 1, 2. Luke ii. 11. Again, if the question of Herod had been concerning the fact, it was evaded in the answer of the chief priests and scribes, which refers only to the doctrine, as is evident from their appeal to the prophecy. Such an evasion would hardly have been tolerated by Herod upon any occasion; certainly not when he was desirous of receiving information concerning a particular fact. It was very consistent with his character to ask of the old scribes, where the Christ should be born, without arguing with them upon the general report, or the general consternation which prevailed at Jerusalem; and having learned of them, when the Christ might be expected to appear, to send for the magi, and enquire of them when the star appeared, and require them to inform him of the place where the child was, a requisition which was not necessary, if the scribes had already apprized him of the fact. If his words be interpreted in this sense, Herod must be supposed to have acknowledged Jesus to be the Christ: the scribes also must have made the same acknowledgment, and confirmed their acknowledgment by reciting the prophecy concerning him. We offer these observations to Mr. Benson, whose argument does not need this equivocal confirmation, and who admits in other places, and argues upon, the correctness of the authorized version of the text. We are persuaded, that he is one of the last men to support an inconsistent interpretation of the Scriptures, or to strain a point of verbal criticism, in favour of an hypothesis.

A more important objection to the proximity of the arrival of the magi at Jerusalem with the birth of Christ, is collected from the order

of Herod to slay the infants from two years old and under. It was the misapprehension of the reasons of this order which superseded the antient tradition, and gave rise to the supposition, that the magi did not arrive until two years after the birth of Christ. In explaining this difficulty, Mr. Benson introduces a succinct disquisition upon the massacre of the infants, and accounts for it not only by the occasional and natural effervescence of Herod's cruelty, nor by the improper use of the word *δύτης*, but by insisting with very great and with very just force, upon the opinion which Herod had imbibed concerning the time of the appearance of the star, which he had so much anxiety to ascertain. Matthew ii. 7. 16.

In proceeding to determine more exactly the period which elapsed between the arrival of the magi at Jerusalem and the birth of Christ, the author weighs all the circumstances of the history, and makes a very important distinction between their arrival at Jerusalem, and their arrival at Bethlehem, and he arranges the events in the following order:

"Assuming the truth of what I have suggested, and supposing the magi to have arrived in *Jerusalem* a little *before*, and in *Bethlehem* a little *after* the presentation, every thing in the account of St. Matthew will be found reasonable. A little before the presentation of Jesus, the magi arrived at Jerusalem, in special search for the new born King of the Jews. Herod struck with the motive of their mission, and its coincidence with the general expectation then entertained of the coming of the Messiah, inquires of the learned and religious, in what place the Messiah should be born. Having ascertained this point, he next inquires of the magi the probable date of his birth, as deducible from the appearance of the star, (an enquiry quite needless if he was already acquainted with the presentation) and for this purpose he privately and particularly examines them, and commands them when they had found the object of their search, to return and give him information. In

the mean time, perhaps, during the very period of this interview, Joseph brings his wife for purification, and his son for presentation, to the temple, and then returns to Bethlehem, a distance of but five miles. Having received in the evening the offerings of the magi, he is warned to fly from Herod, and sets off with his family for Egypt by night. In the morning Herod not finding the magi return, in order completely to relieve his suspicions, sends forth his emissaries to slay every child within the sphere of his suspicions, both as to place and time. But learning afterwards from the report made to him, relative to the transactions which on the preceding day had attended the presentation of Jesus, that he was the object of whom he was afraid, and from the names of the children destroyed, that he had not been cut off in the general massacre, he continued seeking the child's life, (Matthew ii. 20.) to the very day of his death." P. 79.

It is an important confirmation of this argument, that the magi found the young child at Bethlehem. But when his parents had performed all things according to the law of the Lord, they returned into Galilee, i. e. eventually and after the flight into Egypt, which immediately followed the offerings of the magi. St. Luke's report of the *return* unquestionably refers to the event, which, in the authorized version of St. Matthew, is called, with less propriety, the *turning aside* (*ἀν-χωμένους*) into the parts of Galilee, and the subsequent residence at Nazareth, is recorded by both Evangelists. But, if all things were performed according to the law, and the purification of the Virgin took place at the customary period of the forty-first day after the birth of the child; if the magi also arrived at Jerusalem a day or two before, namely, on or before Feb. 13. J. P. 4710, then reckoning

"40 days back from that date, we fix the birth of Jesus either on or *before* the third of January, I. P. 4710; that is, he must have been born at least one year before the death of Herod, supposing him to have died about the beginning of J. P. 4711." P. 83.

The result of the inquiry, as far as it has hitherto proceeded, has been to authenticate the chronology of St. Matthew's assertion, that our Lord was born in the days of Herod, and to shew that he was born before Jan. 3, J. P. 4710. It is to the *early* part of this year that the nativity is assigned in the chronological tables of Blair. A little deduction from this date will bring it back to the customary and popular period of Dec. 25, (J. P. 4709.) Not satisfied, however, with this date, the author examines the two methods which chronologers have pursued for ascertaining the *season* in which this event occurred. The first method is to discover the period of Elizabeth's conception, by means of the courses of the priests: but this "mode of calculation is too questionable, and the conclusion to which it leads too indeterminate, to be relied upon in any matter of real difficulty, and importance." The second method is, to compare the circumstances which seem to describe the season, such as the nightly watch of the shepherds, the census of the inhabitants of Judea, and the flight into Egypt. "The end, however, to which these circumstances are capable of being applied, is not so much to decide affirmatively in favour of any one particular hypothesis, as to determine negatively against the common date by which the nativity is placed in the calendars of all modern Churches in the middle of winter, and on the 25th of December." The last method proposed by the author himself, is, to examine the traditions of the Church, of which there are several:

"An ancient tradition of the oriental Church fixed the nativity to the 6th of January, and that opinion prevailed amongst the Greeks until the fourth century. . . . Since that period, the 25th December has prevailed almost exclusively in Christendom.

"In the midst of the Stromata of Clemens Alexandrinus, he has devoted one portion of his work to the discussion of the

year and the month in which in which our Saviour was born, and states it, apparently as his own opinion, that there were between the birth of Jesus and the death of Commodus 194 years, one month, 13 days, or about the middle of November, it is the declaration of Clemens, that Jesus was born. . . . There were others, who pretended to have been most laboriously accurate in the investigation of this date, who differed from him altogether in their results, and fixed the birth of Jesus, some to the 25th of the Egyptian month Pachon, or in May; and some to the 24th or 25th of the month Pharmuthi, or in April."

"As the ultimate conclusion of this very long discussion, we arrive at J. P. 4709 as the year, and April or May as the month, in which the blessed Saviour of the world was most probably born. In other words, he *may* have been born about two years before the death of Herod, which took place in the beginning of J. P. 4711; and, to confirm this conclusion, we have the testimony of Epiphanius, in the third century." P. 117.

We proceed to the chronology of St. Luke's Gospel, and especially of the assertion: "this taxing was first made when Cyrenius was governor of Syria." Four methods have usually been proposed for removing the difficulty of this passage. 1. To correct the translation either of *νημονιστοισι*, or of *πρωτη*. 2. To correct the text, either by substituting the name of Saturninus or Quintilius, for that of Cyrenius, or by inserting *η* after *πρωτη*, and understanding the words *η απογραφη*. 3. By imputing a misapprehension to St. Luke himself, for which there is no foundation; or, lastly, By acknowledging our own ignorance of the proper mode of computation, and concluding—

"That St. Luke did not originally mean to declare that Jesus was born under the taxing made by Cyrenius, after the banishment of Archelaus, but under some other and previous *απογραφη*. This is not a conclusion to which we are driven only from the impossibility of finding any other resource, though, under the circumstances of the case, it would, even in that point of view, be entitled to much consideration. It is, in fact, an inference, which, to all appearance, is very strongly fortified by the authority of Tertullian, who certainly seems

to have either read or understood St. Luke in a different manner from that in which he is now read and understood." P. 116.

This father mentions a census made under Augustus, "per Sentium Saturninum," which is necessarily different from that made by Cyrenius on the banishment of Archelaus; and which, upon more than one occasion, the authors of the ancient Universal History seem to understand of a general assessment of the whole empire, which in its progress had reached Judea at the time of the birth of Christ. Without disclaiming the advantages or the justice of the plea of ignorance, we are content to understand *πρωτος* in the sense of priority of time, and to translate the words: "This taxing was made before Cyrenius was governor of Syria." It is not true, that this interpretation was "originally propounded" by Scaliger, nor is it of importance that "after mature deliberation it was renounced and rejected" by him. Whitby, in his useful notes, recites the paraphrase of Theophylact, and, in the exposition of his own language, it is not easy to contend with the authority of a Greek father; *τοῦτοισι προτιμα ημεμυνητος ηγους προτιμα η ημεμυνητος της Συριας Κυρηνιος*. This sense is still retained by the eminent biblical lexicographers, Biel under *πρωτος*, Schoettgen under *πρωτος*; and *ημεμυνητος*, and by Schleusner. In this sense the adverb is commonly used, as is also the adjective, John i. 30. *ος εμπεσθεν μη ηγουν, οτι πρωτος μη ην*. XV. 18. *εμει πρωτος υμων μαρτυρησεν*. And also by Aristophanes, as quoted by Schoettgen, on the authority of Alberti. The words, therefore, will bear this meaning: to account, in some measure, for the insertion of the name of Cyrenius, when the assessment was not made by him, it may be observed, that the first census did not concern Judea, either solely or principally, and was therefore of less account in the estimation of a Jew, whose memory was inde-

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libly impressed with that which was made under Cyrenius, and which was the pregnant source of the heaviest calamities to the nation.

Mr. Benson contends, that there is in the Antiquities of Josephus, (lib. xvii. c. 3.) a passage which corresponds with this record of St. Luke. The passage is to the following effect:

"When the whole Jewish nation took an oath to be faithful to Cæsar, and the interests of the king, the Pharisees, to the number of above six thousand, refused to swear. The king having laid a fine upon them the wife of Pheroras paid the money for them."

The whole argument in favour of the identity of the *taxing* of St. Luke, and of this *oath* of Josephus, may be briefly summed up in the following terms:

"1. In every leading point, the oath mentioned by Josephus, very strongly resembles the *απογραφή* mentioned by St. Luke.

"2. There is not one single circumstance in which they can be said to be absolutely and irreconcilably dissimilar.—It would, therefore, be by no means improbable to suppose that they *might* be the same.

"3. The *απογραφή* mentioned by St. Luke, and the massacre of Bethlehem, were events which followed very closely upon one another.—The oath mentioned by Josephus, and the execution of the Pharisees &c. were also events which followed very closely upon one another.

"4. The visit of the magi intervened between the *απογραφή* mentioned by St. Luke, and the massacre of Bethlehem.—The visit of the magi appears also to have intervened between the oath mentioned by Josephus and the execution of the Pharisees.

"Hence it would seem highly probable that the oath mentioned by Josephus, and the *απογραφή* mentioned by St. Luke, were the same." P. 159.

Now if the memorable 15th of March of J. P. 4710, to which frequent reference has been made, be taken for a fixed point, and a reasonable portion of time be assigned to the several events which occurred between that period and the taking

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of the oath recorded by Josephus, it will appear, that the oath was taken

"A little more than two months before the 13th of February, of J. P. 4710. Now the 13th of February, J. P. 4710 — 10 months = 13th of April, J. P. 4709. This computation, therefore, assigns to the oath the very same date which our previous and independent reasonings have concluded to be the most probable date of our Saviour's nativity. Therefore the oath and the taxing being the same, and Christ being born during the taxing, that conclusion is confirmed. Yet is the computation not absolutely adverse to those who would place them either in May or March; a little more or a little less time than we have allowed for, might have been contained in the events which succeeded each other, and our computation may not therefore be free from all imaccuracy. But of this I feel tolerably secure, that the error, as to any important purposes to which we may wish to apply the date, will be found altogether immaterial. It will still fix the nativity of Jesus to the early part of J. P. 4709." P. 166.

The next point to be ascertained, is the period of our Saviour's baptism, which the Evangelist ascribes to the time when he began to be about 30 years of age, and to the fifteenth year of the reign, or government of Tiberius. The recorded age of our Lord at the time of his baptism has been the principal point from which the theories of former computists have been collected. Mr. Benson regards it as a subordinate matter, which may be regulated by other arguments and conclusions. The expression of the age is indefinite, and can only denote, that our Lord at his baptism was not more than thirty-one, nor less than thirty years of age, i. e. he was baptized between the month of April, J. P. 4739, and the month of April, J. P. 4740.

"I would, therefore, strongly incline to the month of November, J. P. 4739, as the most probable date of our Saviour's baptism; because, in the first place, it accurately corresponds with St. Luke's designation of his age at the time; because, in the second place, it is favoured by an ancient and approved tradition of the

Church; and, lastly, because it gives an easy solution to a circumstance which all the Evangelists have noticed in their accounts of the forty days temptation in the wilderness." P. 188.

The more important æra of the fifteenth year of the reign, or government of Tiberius, according to the arguments of Pagi and Lardner, approved and digested by Mr. Benson, must be reckoned not from the death of Augustus, but from the admission of Tiberius to a participation of the imperial power in the army and in the provinces. This association is matter of positive testimony; and, on the authority of Suetonius, whose text is rightly explained and reconciled with the assertions of Patroculus, this joint reign is said to commence from the end of the year J. P. 4724. This computation, which, whether it be considered with reference to profane or to sacred chronology, is highly interesting, is powerfully vindicated from various exceptions, some of which had been and others had not been, refuted by the predecessors of Mr. Benson. It is also confirmed by certain proof, that in the language of the New Testament the word *sympotês* denotes not principal, but subordinate and delegated power, and that it was thus understood by the primitive Fathers.

"Thus it appears, that if we fix the commencement of the Baptist's ministry about six months before the baptism of Jesus in November, J. P. 4739, we place it as early, and if we place it one month before the baptism of Jesus, in November, J. P. 4739, we place it as late as the circumstances which are recorded in the New Testament will permit. Nov. J. P. 4739 — 6 months = May, J. P. 4739, which is therefore the earliest, and Nov. J. P. 4739 — one month = Oct. J. P. 4739, which is therefore the latest period at which the word of God came to John, and corresponds exactly to the 15th year of the consular government of Tiberius, which comprehends at least the greater part of J. P. 4739, being to be dated, as we have before shewn, from the latter end of J. P. 4724, to which, if we add 15 years, we



shall arrive at the latter end of J. P. 4739, as the final limit."

From all that has been said, it follows, that supposing St. Luke to have computed the years of Tiberius from the date of his association to the empire, the propriety and period of which computation we have laboured by various considerations to establish—

"The word of God which came, as we suppose, to John the son of Zechariah, in J. P. 4739, came to him in the fifteenth year of the government of Tiberius Cæsar. In other words, our calculation most accurately agrees with the statement of the Evangelist, as far as the circumstance is concerned." P. 220.

But it is objected, that Pontius Pilate did not enter upon his government before January, J. P. 4740, and therefore could not have been governor of Judea in J. P. 4739, or in the fifteenth of Tiberius, according to this computation. Mr. Benson satisfactorily refutes this objection, and the sum of his reasoning is:

"The first passover after Pilate's removal must have been the first passover before the death of Tiberius, that is the passover J. P. 4749; for Tiberius died on the 16th of March, J. P. 4750. Now Pilate was removed after being governor of Judea for ten years, J. P. 4749—10= J. P. 4739. Consequently Pilate was appointed governor of Judea before the passover J. P. 4739, and was therefore undoubtedly the governor of Judea, as St. Luke observes, when the word of God came unto John, in the spring of that year." P. 229.

So much of the chronology of the New Testament, as relates to the æra of the baptism of our Lord, is thus settled, and made to rest upon a foundation, which leaves no just ground of exception to the sceptic to deny the general truth of the sacred history, or to the heretic to dispute the authenticity of particular passages. The probable duration of our Saviour's ministry, after some just observations on the precision of St. John, as a chronologist, is inferred from more direct proof, that

it comprehended not four passovers as some, nor five passovers as others, have imagined; and yet more than two, which number is assumed in the hypothesis of a third party; in other words, that it occupied more than two, and less than three years.

"I have now made all the observations which seem to me necessary upon this subject, and the conclusion I would draw is this—that there is very little reason to suppose that the feast in St. John, chap. v. 1. is to be considered as a passover—no sufficient argument or authority for rejecting the passover mentioned by him in chap. vi. 4.—and no intimation or foundation whatever in his Gospel to induce us to imagine that he omitted to record any of the passovers which occurred in our Saviour's ministry. It therefore follows, that as he has enumerated, as his Gospel now stands, only three passovers, the most probable opinion is, that which assigns to our Saviour's ministry a duration of two years and a half." P. 291.

According to this computation, our Saviour was crucified at the passover, J. P. 4742.

"This conclusion has the peculiar advantage of corresponding with the most ancient and uniform tradition, which exists upon the subject in the Church: for it fixes the death of our Lord to the consulship of the Gemini at Rome, and the fifteenth year of the sole empire of Tiberius, which is the date assigned to this event by every one of the fathers of the first three centuries, who have made any mention at all of the period at which it occurred." P. 293.

The only remaining difficulty arises from these circumstances: our Lord was crucified on a Friday; he was also crucified on the fifteenth day of the Jewish month Nisan: did that day fall upon a Friday in the year 4742? The question is extremely intricate and perplexed, by our ignorance of the exact methods of the Jewish computation. There are, however, various arguments and facts, to shew that such coincidence is in no wise impossible or improbable:

"All, I trust, will acknowledge the intricacy and obscurity of the subject, and

perceive that no decisive objection can be raised against *any* year, merely from the circumstance of our Saviour being known to have been crucified on a Friday. Whether he was crucified in J. P. 4742, or J. P. 4746, can neither be affirmed or denied merely by our calculations of the Paschal full moon, because we know not, with sufficient accuracy, the Jewish method of determining the passover, but must be settled by other considerations, by a comparison of the testimonies of ancient writers with the duration of our Saviour's ministry, and his age at the time of his baptism." P. 334.

#### The conclusion is:

"I have now brought these observations to a close, and endeavoured to prove that our blessed Saviour was born into the world in the spring of J. P. 4709; baptized in the month of November, J. P. 4739, and crucified at the passover, J. P. 4742, after a ministry of about two years and a half. To be positive in a matter of such extreme difficulty, would ill become any man; I shall therefore only remark, that if I have forgotten, or undervalued, any objection, it is because I was ignorant either of its existence or importance. I have wilfully misrepresented nothing, but endeavoured to lay before the reader every argument connected with my subject in the very light in which it appeared to my own mind."

The length to which this article has been extended, and the copious extracts by which it has been illustrated, sufficiently express our opinion of the matter and manner of this inquiry, and supersede the necessity of the more formal recommendation which it deserves. It is not easy to analyze a work abounding in facts, and in compressed reasoning upon those facts, and we shall rejoice, if the imperfection and inadequacy of our attempt shall lead the reader to consult the original, which will gratify the general scholar, at the same time that it confirms the faith of the Christian inquirer.

At a time when the strenuous exertions of unbelievers are encouraged by the numberless divisions of Christians, upon questions of minor importance, it is consolatory to examine the labours of Mr. Benson, and to commend the judicious patronage by which his labours have been distinguished. It is satisfactory to know that there are still men both able and willing to investigate the most intricate questions of theology, and that there is no weak part in our religion which may not be defended, no objection of the adversary, which may not be repelled. It has been proved, almost to demonstration, that the chronology of the Gospels is not only not irreconcilable, but peculiarly consistent with itself, and with other histories, and that the Evangelists have shewn a precision and a copiousness in reference to matters of chronological detail, which, however difficult it may now be to comprehend and explain, indirectly prove the truth of the record which they are supposed to impugn. An impostor would not have registered the numerous signs and marks of the times to which he alludes, which St. Luke has registered, and, through the accuracy of Mr. Benson's investigation, hardly an exception lies to any of those signs, and all appear in complete harmony with each other.

It is no small merit, that the varied research and erudition of Mr. Benson are exhibited in a graceful and perspicuous style, which it requires no attention to comprehend. — There is another recommendation of this volume, which, among its higher merits, we are almost ashamed to mention; but it is of too rare occurrence to be omitted; it is *very cheap*.

## MONTHLY REGISTER.

*Society for Promoting Christian Knowledge.*

THE number of books and tracts that have been issued in the last three months, by the Special Committee for counteracting blasphemous and infidel Publications, exceeds four hundred thousand. One additional new tract, A Letter from a Manufacturer to his Son upon Radical Reform, has been published in the last month; and several of the works already on the Society's Catalogue, are reprinting in a cheap form for sale at a low price to the public.

Ostervald's Abridgment of the History of the Bible,

The Cottager's Friend; or, a Word in Season to him who is so fortunate as to possess a Bible or New Testament, and a Book of Common Prayer; in two Parts,

The Christian's Daily Devotion; with Directions how to walk with God all the day long: being a continuation of the Pastoral Letter from a Minister to his Parishioners, Parsons's Sermon preached at the Funeral of the Right Hon. John, Earl of Rochester, who died July 26, 1680,

are already prepared, and several others are in the press.

The attention of the Committee has been particularly called to the efforts of the irreligious in the Diocese of Chester, and grants of tracts have been voted to several parishes.

*Clergy Orphan Corporation.*

At a Special General Meeting of this Incorporated Society, for cloth-

ing, maintaining, and educating Poor Orphan Children of Clergymen of the Established Church of England, holden at Freemasons' hall, on Tuesday, the 7th of March, the Right Rev. the President laid before the Meeting, a letter from Sir Benjamin Bloomfield, stating that he had been honoured with the commands of the King to signify that his Majesty had been graciously pleased to become the Patron of their Society, also to express a deep interest in its prosperity, and to mark his approbation of its designs by a donation of 100 guineas.

The following Resolutions were thereupon unanimously agreed to:

Resolved, That his Majesty's most gracious communication to the Right Rev. the President, contained in Sir Benjamin Bloomfield's letter, be entered on the records of this Institution.

Resolved, That an humble address be presented to his Majesty, expressing the dutiful thanks of this Society to his Majesty for his condescension in extending his royal patronage, protection, and bounty, to this Incorporated Society.

Resolved, That a Committee, consisting of the Right Rev. the President, the Lord Bishop of Exeter, the Vice-President, and Treasurers, be appointed to draw up the said address.

Resolved, That the Right Rev. the President of this Society be requested to obtain his Majesty's permission to present the above address.

There will be an election in the month of May, when six children will be admitted.

## MISCELLANEOUS INTELLIGENCE.

## ECCLESIASTICAL PREFERMENTS.

The rev. William Clayton, B.A. to the rectory of Ryburg Magna and Parva, Norfolk; patron, Samuel Cooper, Esq. of Norwich.

Rev. Richard Eaton, B.A. to the rectory of Elsing, Norfolk; patron, rev. R. Browne, of Elsing.

Rev. Dr. Sandiford, to the sinecure rectory of Ashbury, Berks, vacant by the death of the rev. Charles Mordaunt, M.A.

Rev. Charles David Brereton, Clerk, M.A. to the rectory of Little Massingham, Norfolk; patron, Joseph Wilson, Esq. of Highbury Hill, Middlesex.

William Hooker, Esq. of Halesworth,

Suffolk, appointed regius professor of botany in Glasgow university.

Rev. R. B. Beague, M.A. fellow of Emmanuel college, Cambridge, to the valuable vicarage of King's Brompton, vacant by the death of the rev. T. Todd; patrons, the master and fellows of that society.

Rev. T. F. F. Bowes, M.A. to the rectory of Barton in the Clay, Bedfordshire, in the room of the late rev. Mr. Hawkins; patron, the king.

Rev. G. Mettam, to the vicarage of Arnesby, Lincolnshire.

Rev. T. H. Ashhurst, Clerk, LL.D. to the rectory of Yaverland, in the Isle of Wight; patron, John Atkins Wright, Esq. of Crowsley Park, Oxfordshire.

Rev. John Keate, D.D. to be prebendary of St. George's chapel, Windsor, void by the death of Dr. W. Cookson.

Rev. H. B. Tristram, B.A. student of Christ church, Oxford, to the vicarage of Bramham, Yorkshire; patrons, the dean and chapter of Christ church.

#### UNIVERSITY INTELLIGENCE.

Oxford, Feb. 19.—On Saturday last the following degrees were conferred.

MASTER OF ARTS.—Rev. Frederick Charles Spencer, Christ church.

BACHELORS OF ARTS.—Rev. Henry Palmer, Worcester college; Christopher Sidney Smith, Corpus Christi college; John Leigh, Brasenose college; Bernard John Ward, Trinity college; James Espinasse, Balliol college.

Thursday last, the rev. Robert Mason, of Queen's college, was admitted bachelor in divinity.

Feb. 23.—The nomination of the rev. G. Porter, M.A. fellow of Queen's college, and of the rev. G. V. Short, M.A. student of Christ church, to be public examiner, was approved in convocation.

Feb. 26.—Saturday last the hon. and rev. Edward Rice, M.A. late fellow of All Souls' college, and prebendary of Worcester cathedral, was admitted bachelor and doctor of divinity, grand compounder; and Philip Wilson, of Trinity college, was admitted bachelor of arts.

On Wednesday the nomination of the rev. George Porter, M.A. fellow of Queen's college; and of the rev. Thomas Vowler Short, M.A. student of Christ church, to be public examiners, was approved in convocation.

March 11.—On Wednesday the 1st, the hon. Morton Eden, and the rev. Charles Webber, B.A. were admitted Masters of Arts; and C. G. V. Vernon, student of Christ church, was admitted B.A.

On Monday last the rev. Philip Ward, of Trinity college, and George Traveleyan, were admitted Masters of Arts; and John

Clement Wallington, of St. John's college, was admitted B.A.

On Tuesday last, Richard Bethel, B.A. scholar of Wadham college, was unanimously elected vicararian scholar in canon law.

March 18.—On Thursday last the following degrees were conferred:

BACHELORS IN DIVINITY.—Rev. Rowland Grove Curtois, fellow of Corpus Christi college; rev. Edward Whitehead, fellow of Corpus Christi college.

MASTER OF ARTS.—Rev. James Evan Philips, of Queen's college; Stephen Creyke, scholar of Corpus Christi college; John Blake Kerby, of Magdalen hall; rev. Samuel Hollinshed Burrows, of Pembroke college.

BACHELORS OF ARTS.—William Armistead, of Brasenose college; Duncombe Steel Perkins, of Trinity college.

The late Dr. Smith's annual prizes of 25*l.* each, to the two best proficient in mathematics and natural philosophy among the commencing Bachelors of Arts, are this year adjudged to Mr. Henry Coddington, and Mr. Charles Smith Bird, of Trinity college, the first and third wranglers.

Feb. 25.—The hon. Berkeley Octavius Noel, of Trinity college, and the hon. F. E. H. Curzon, of Magdalene college, were on Wednesday last admitted Honorary Masters of Arts.—Rev. J. G. Brett, of Jesus college, was on the same day admitted Bachelor in Civil Law; and Mr. R. Roupell, of Trinity college, Bachelor of Arts.

CRAVEN SCHOLARSHIPS.—Mr. Alfred Olivant, of Trinity college, was on Wednesday last unanimously elected a scholar on lord Craven's foundation.—The undermentioned gentlemen, named in alphabetical order, have distinguished themselves in the examination:—Arnold, Trinity; Barnes, Trinity; Coleridge, King's; Long, Trinity; Macaulay, Trinity; Malden, Trinity; Malkin, Trinity; Marriott, Trinity; Okes, King's; Talbot, Trinity.—There will be an election of two scholars upon Dr. Bell's foundation, on Friday the 17th of next month. Richard Waterfield, Esq. B.A. of Emmanuel college, was on the 18th inst. elected a fellow of that society.

CAMBRIDGE, March 3d.—*Members' prizes.*—The subjects for the present year are, for the senior bachelors, "Quantum momenti, ad studium rei theologicæ promovendum, habeat literarum humaniorum cultus." For middle bachelors, "In Georgium tertium, oratio funebris."—W. Blackstone Rennell, Esq. fellow of King's college, was last week admitted Bachelor of Arts.

His Majesty has been pleased by his royal grant to the master, fellows, and

scholars of St. John's college, in this university, to remove the restrictions in their statutes which prevented the election of more than two fellows, from the same county, into the Foundress' fellowships. These fellowships are now open to all candidates born in any part of England and Wales.

March 10.—Sir William Browne's medals. The subjects for the present year are, for the Greek Ode, *Μνησικύων*. For the Latin Ode, "Ad Georgium Quantum Angustissimum Principem Sceptra Paterna accipietem." For the Greek Epigram *Ἰνσκριπτιὶν Ἐνὸν Ἀὐγῆς ἐξ ἰμῶν ὑστέριον Τέρμιν ἀρτε ἐδιδάκται*. For the Latin Epigram, "Impransi disquirite."

W. Blackstone Rennell, Esq. B.A. is elected to one of the travelling fellowships founded by the late William Worts, Esq.

March 17.—The chancellor's medallists for the present year, (Messrs. Waddington and Platt, of Trinity college) have been decided by the examiners to be equal.

Rev. William Jones, fellow of St. John's college, has presented to the Fitzwilliam museum, a beautiful set of casts, taken from a collection of antique medals which he brought with him from Greece.

#### DEATHS IN AND NEAR LONDON.

The rev. Matt. Haynes, of Westminster. At Haberdashers school, Bunhill-row, in his 79th year, the rev. William Lens, the master of that foundation; chaplain to the City of London Lying in Hospital, and to the worshipful Company of Apothecaries.

In Lower Brook-street, rev. John Toke, vicar of Beakshourne, and rector of Harbledown, Kent.

At Kentish Town, rev. William Lucas, late of Doctors' Commons, aged 76.

BERKSHIRE.—Died, at Windsor, in his 29th year, the rev. T. S. Smith, M.A. and fellow of Madalen college, Oxford.

At Windsor Castle, the rev. Dr. Cookson, aged 65, canon of Windsor, and rector of Binfield and West Ilsley, Berks.

Died, the rev. John Davies, rector of Longworth, formerly fellow of Jesus college, and youngest son of the late Evan Davies, esq. of Pennylan.

ESSEX.—Died, the rev. Henry Wells, A.M.

LANCASHIRE.—The Cymmroddion Society in Liverpool, held its last anniversary at the Castle inn, J. Butler Clough, president. The poets present became inspired into a voluntary combat: such a display of genius, wit, sound sense, and readiness of the "Arven," peculiarly national, would be scarcely credible to English readers. The rev. T. Jones, their honorary chairman, being elected their bard, he recited a few extempore verses. The rev. John Richards, of Anglesea, was proposed an hono-

rary member and critic to the society, when an address from the reverend gentleman was read. The old officers pronounced an eulogy upon the members for the astonishing progress they had made in their vernacular tongue; and the latter, on succeeding, animadverted on the happy omen of the establishment of the Cambrian Society. Some good penillions were sang by way of accompaniment to the harp, and the greatest harmony prevailed.

Died, the rev. Henry Crookenden, minister of St. Clement's church.

At Parbold Hall, near Wigan, the rev. John Wadsworth, aged 56, leaving a widow and ten children.

LEICESTERSHIRE.—Died, at Leicester, the rev. William Babington.

At Ashby de la Zouch, the rev. J. Dredge.

LINCOLNSHIRE.—Died, the rev. Samuel P. Harper, rector of Caythorpe.

Died, the rev. W. Bates, rector of Swayfield and Creeton, aged 90.

NORFOLK.—The whole of the eastern wall and window of New Buckenham church fell with a tremendous crash, during the late storm of wind and snow.

Died, at Shropham Hall, in his 25th year, the rev. James Thurlow Tompson.

Died, aged 63, the rev. Charles Mordaunt, rector of Little Massingham, and uncle to sir C. Mordaunt, Bart. M.P.

NORTHAMPTONSHIRE.—An institution for the purpose of clothing the poor in the adjoining parishes of Creaton and Spratton, was established by the exertions of the rev. Thomas Jones, in January, 1817, and is still carried on with increasing success. Every Monday, the poor meet their secretaries at the vestry-rooms to pay their weekly subscriptions. At the end of the year, the money so collected is laid out in various articles of clothing, &c.

OXFORDSHIRE.—Died, the rev. William Couture, rector of Checkendon in this county, and formerly fellow of University college.

SHROPSHIRE.—Died, at Ludlow, in his 74th year, the rev. Samuel Smeade, many years rector of Bedston.

At Adderley, the rev. William Judgson, rector, and one of his majesty's justices of the peace.

SOMERSETSHIRE.—On the 11th of February, the church of St. Mary at Bathwick, was consecrated by the lord bishop of Gloucester, at the request of the venerable bishop of the diocese, who could not personally attend, in consequence of indisposition. It is a spacious and elegant specimen of modern Gothic architecture.

Died, at Bath, the rev. John Anyatt Chandy of Charlynch; he was buried in



the Abbey Church, at the unusual hour of eleven at night.

Died, at his house at Bath, aged 86, the rev. Thomas Haweis, LL.D. M.D. rector of All Saints, Northampton, chaplain and principal trustee to the late countess of Huntingdon, founder of the London Missionary Society, &c.

Died, at Bath, the rev. John Potticary, late of Blackheath.

SUFFOLK.—Died, at Woodbridge, in his 70th year, the rev. Robert Reynolds, late rect. of Boulge and Debach, in this county.

SURREY.—The consecration of the New Church at Egham was performed by the lord bishop of Oxford, attended by his chaplain and other officers. His lordship was accompanied to the church by the lord viscount Bulkeley, Harvey Bathurst, Edgell Wyatt Edgell, esq. and other persons of distinction, where he was received by the rev. J. W. Gostling, vicar of the parish, the churchwardens and trustees, and the principal inhabitants, bearing white staves.

Died, at Malden, the rev. R. Ruding, B.D. vicar of that place, and F.S.A. and M.A.S.

WORCESTERSHIRE.—Died, at Hanbury, aged 74, the rev. William Burslem, rector of that parish.

Died at Hallow, the rev. Charles Lewis Shipley, M.A. vicar of Grimley.

YORKSHIRE.—The present churches at Sheffield being incapable of containing half the members of the established church in this populous town, his Majesty's commissioners have determined to grant such a sum as may be sufficient to defray the expence of erecting three new ones there, each capable of containing at least 2000 persons.

Died, at York, the rev. George Clerc, one of the justices of peace for the north riding.

At Wadsworth, near Doncaster, the rev. Henry Dickson, vicar of Wadsworth and rector of Addington, Gloucestershire.

#### WALES.

Died, at Lampeter, aged 67, the rev. E. Williams, M.A.: he was an excellent poet and divine, and is deservedly regretted.

At Hendre Rhys Gethin, aged 75, the rev. D. Price.

### MONTHLY LIST OF PUBLICATIONS.

Prayer for the King, the Duty and Interest of the People. A Sermon, delivered (in substance) at Trinity Church, in Cambridge, January 20, 1830. By the Rev. C. Simson, Fellow of King's College, Cambridge.

Arguments and Exhortations, for the very important Duty of a holy Observance of the Sabbath Day. A Sermon, preached at the Church of the united Parishes of St. Matthew, Friday Street, and St. Peter, Cheap, in the City of London. By George

Avery Hatch, M. A. Rector of the said Parishes. 8vo. 1s.

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### NOTICE TO CORRESPONDENTS.

*W. X. Y.*, *Scri*, and *P. E. T. S.* have been received, and are under consideration.

*C. P.* and *C. P. W.* shall be inserted.

The conduct condemned by *A Frecholder*, is evidently most improper; but is he aware of the advantage which would be taken of his letter?

We are decidedly of opinion, that the Institutions alluded to by *A Churchman*, are unnecessary and mischievous.

*Launcestrisensis*, is requested to furnish us with a direction, as we wish to address a few lines to him.